ΨUXHΣHMIA:

OR

The greateſt Loſs

ON

Matth. xvi. xxvi.

In a ſhort

DISCOURSE

OCCASIONED

By the doleful loſs of an eminently pious and learned Gentleman, *viz.* Mr. *Humphery Chetham*, who died at *Turton Tower*, *Feb.* 13. was interred at *Mancheſter the* 18. $165\frac{8}{9}$

Aged twenty three years ſeven months.

Percat mundi lucrum, nè ſiat Animæ Detrimentum. Aug. apud Strigel. in loc.

Quantò plus acquiſierit quis de Mundo, tantò plus acquiſierit de inferno. Goran in loc.

O ſtulti ergo filii Adæ, ô inſenſati, cur hæc caduca ita adamatis, &c. A Lapide in loc.

LONDON, Printed by *J. B.* for *Tho. Parkhurſt* at the three Crowns in *Cheapſide* over-againſt the great Conduit, 1660.

The Contents.

AN Eſſay ſuccinctly and diſtinctly to demonſtrate,

1. *There is in every man a Rational Soul.*
2. *This Rational Soul is ſuperlatively precious.*
3. *This precious Soul is in great hazard to be loſt.*
4. *Of all loſſes in the world this loſs of the Soul is moſt doleful, diſmal and dreadful.*

With proper, practical Inferences, uſeful (tis ſaid) for ſuch as ſincerely deſire the ſalvation of their Souls.

Nam parva res eſt æterna ſalus, & æterna damnatio; ſed tanta, ut cætera omnia ſive bona ſive mala, ad hæc ſint inſtar nihili. *Leon. Leſſii conſultatio de Religione capeſſend.* pag. 2.

Animam cura, & omnia.

Tris-honoratiſsimis, Illuſtriſsimiſqu
Dominis, nec non Fratribus vere
eruditiſsimis,
Dn. Thomæ Marburio, de Marbur
Armigero inclytiſsimo,
&
Dn. Iacobo Marburio de Davenha
Theologo clariſsimo,
Poſteriſq; ſpectatiſsimis,
Ψυχοζημίαν hanc, Tractatulumve de
ſpendio Animæ, ſi quid ſit lectu
dignum,

Humillimo quo decet Anim

D. D. D.

I. L.

TO
The Right VVorshipful

George Chetham Esq. late Alderman of that renowned City of *London*, and now High Sheriff of the famous County Palatine of *Lancaster*, Lord of *Turton*, *Clayton*, &c.

And his vertuous consort Mrs. *Katharine Chetham*, with their hopeful Progeny, *viz.*

Mr.	*James.*	Mrs.	*Elizabeth.*
	Henry.		*Abigail.*
			Anne.

And the rest of that Worthy Family.

Right Worshipful,

TO hold on in waiting upon God, in speaking good of God, in expecting good from God, (all which you do under this pinching providence) bespeaks you as upright in art, as others observe you holy in life: he ornament of your Family, the hope of

Στύλοι γὰρ οἴκου παῖδες ἄρσενες

your Country, the glory of your Posterity, th honour of your Name, the delight of you Eyes, the most righteous Lord hath take from you with a stroke; his life was a com mon place of joy, his death of sorrows: affliction be the godly mans portion; sure th greatest draught, if not the total sum, you hav now received, in the dissolution of so eminen a Son: You have lived long enough to see th Worlds vanity; long enough to see you can not here enjoy your children, and they enjo happiness at once.

Tis not for Youth to dictate to so grave Senatour; and men low in estate, are most low in esteem, their words be of no grea weight; yet since tis your pleasure to com mand me to speak, give me leave humbly advise you with Aaron, Lev. 10. 3. *to hol your peace; with old* Ely *to say,* It is th Lord, let him do what seemeth him good 1 Sam. 3. 18. *with holy* Iob, *to bless th name of the Lord: with* Paul, *not to mou as men without hope: men mourn so, wh are either*

Responsum dignum pontifice. P. Mart. in 1 Sam. 3 18.

1. *Without hope of a Resurrection, an know not that the bodies of their relations sha rise againe: The Resurrection of the Dea is a point above natures reach; reason di rides and denies it; thus you cannot weep; it is proper to Pagans.*

2. *Or without hope in the Resurrectio as* David *for* Absolom: *but you have ty good grounds of hope it shall go well with hi in the Resurrection, as it is possible for the r*

ing to have of the dead; you may then mode-
rate your mournings and bound your ſor-
rows: ingentes ſtupent.

Let this preſent breach pleaſe you, in that
it imbitters all ſublunaries to you, and ſuf-
fers nothing terrene to pleaſe you.

Acknowledge him ſtill a propitious Father;
ay with Auſtin, Lord, thou art a Father
oth when thou ſtroke ſt and when thou ſtrike ſt;
hou ſtrike ſt that we may not periſh, and
roke ſt that we may not faint.

Let his death deaden your hearts to the
Vorld, and all the things of the World; and
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אין רוח
הקדש
שורה על
אבל ועל
עצב

Et cum blandiris patres, & cum cædis; blandiris ne deficiam, cædis ne peream. in Pſal. 98.

your Country, the glory of your Posterity, th
honour of your Name, the delight of you
Eyes, the most righteous Lord hath take

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Let this present breach please you, in that it imbitters all sublunaries to you, and suf-fers nothing terrene to please you.

Acknowledge him still a propitious Father; say with Austin, *Lord, thou art a Father both when thou strokest and when thou strikest; thou strikest that we may not perish, and strokest that we may not faint.*

Let his death deaden your hearts to the World, and all the things of the World; and make you sit more loose from all Collateral con-ntments.

When you are poring upon your loss, and aggravating your sorrows with every circum-stance; remember that of Zeno, *who said,* hee never sailed better then when hee suffered Shipwrack; *the fault is yours if you are no ways gainers by this loss; they use to say, A good chance may be marred with over-sight, an ill one helpt with good play. Sure I am, he hath taught you how to dye, though you taught him how to live; your councels were not in vain.*

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Et cum blanderis pater es, & cum cædis; blanderis ne deficiam, cædis ne peream. in Psal. 98.

your Country, the glory of your Poſterity, th honour of your Name, the delight of you Eyes, the moſt righteous Lord hath take from you with a ſtroke; his life was a com mon place of joy, his death of ſorrows: affliction be the godly mans portion; ſure th greateſt draught, if not the total ſum, you hav now received, in the diſſolution of ſo eminen a Son: You have lived long enough to ſee th Worlds vanity; long enough to ſee you can not here enjoy your children, and they enjo happineſs at once.

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of arraigning infinite wisdome and goodnes
at once at the Tribunal of your Judgment
and remember your second Son is thir ue in
heritor and possessor of his vertues, as of hi
fortunes, and the main odds he had of him
was in years.

When you are upon the Dove-hill (you
mount Nebo) *taking your rounds, call t*
remembrance, you have one and more walkin
with Christ in white; though they be gon
before, yet as that good man sayd, so m
you,

Dr. R. Sibs. My God and I are good Company.

When you begin to consider that he migh
have liv'd much longer, I pray rememb
that he hath lived long enough who is prep
red to dye; he was so; And that divine Aph
risme of holy Mr. Greenham *is worthy o*
servation, God calls his children out of t
world in the fittest time, when, though th
lived longer, yet they would be no bett
I leave you to determine whether's more m
serable, we who are yet becalmed in this S
or he, who by a long storme is driven i
his long desired Haven? he was taken a
not in the midst, but in the end of his d
and has received the end of his faith,
Salvation of his precious soul.

When you reflect upon his willingnes
dye, remember, it argues little love to
to be loth to go to God; is not home lo
though never so homely? no home to hea
when you think he might have spent his
in more health, remember, Job *also m*

so: but had Job *been less afflicted, we had never heard so much of his patience. Better is that hell on earth which makes way for heaven, then that heaven on earth which makes way for hell. Vertue is like some pretious spices. most fragrant when most crushed. Let me rather have a sanctified sickness, then unsanctified health.*

But enough is better then all; you are now not beyond your Clymacterical, tis now time to think of nothing but dying, be not displeased if I mind you of your long home, the grave; your last home, heaven. Tis a proverbial speech of Ben. Syras *an ancient Jewish Author.*

סבא בביתא סימנא טבא בביתא:

An old man in the house is a good signe in the house.

We cannot but approve it, and blesse God we have it, yet your hopes and our fears herein concenter, that this signe will anon be taken down; you have arrived at your זקנה *Senectutem.*
sicknah, *but that you shall reach to* Sebah, שבה *Canitiem plenam designat.*
Cannutezza, *is not profitable; tis but the other day and you were lookt upon as a lad man; you know it, sickness follows after sin, death after sickness, and judgment after death: this shall be my prayer for you, Sir, that God would keep you still an humble, holy, praying, waiting frame, and preserve you in old age from the sin of old age. Don't you see how eager men are to have it when they are about to leave all! Alas! what will all your riches, revenues, houses,*

Γῆρας *Senectus inde sumptum est, quid sit* γηρὸν τί *aliquid terrestre.*

honours, or my arts and parts, (onely enough to be aſhamed of) avail or advantage us when we ſhall ſtand naked before the tribunal of his Soveraigne juſtice?

And you my honoured Br. *and* S. *obſerve the pattern which your deareſt Brother in his own example and daily practice has given you of an holy life; and if you can, correct the copy which he hath writ you.*

Mr Jo. Tillſey on Rev. 1. 10.

An exact and graphical delineation of his vertues I leave to the learned pen of that eminent Divine who is importuned to print his Funeral Sermon; candidly accept and obſerve this hint, or two, my relation forbids more.

How frequent and fervent in prayer, was he? he never wanted a praying deſire, ſeldome a praying frame.

How religiouſly obſervant of the Lords day? indeed every day (almoſt) was to him a Sabbath.

How diligent in a conſcienitous attendance upon Divine ordinances! when he had wind and tyde for heaven, (i. e.) ability and opportunity, he would neglect no ſeaſon.

Nor was he ſatisfied with naked Ordinances without the influences of the ſpirit to work grace, and the evidences of the ſpirit to diſcover grace.

In his performances he had a ſpecial eye to the manner as well as to the matter; he indeavoured to do all he did from an inward principle of life, of love, of Faith, of fear,

the

the character of an Israelite indeed.

How frequent in reading the holy Scriptures, those wells of Salvation, those spiritual Indies, where the richest mines of golden truth were to be had! shall I say it, he was a living word, a living decalogue! and he knew that to read the Scriptures without prayer and without a real resolution to reform what was amiss in heart and life, was not at all pleasing to his God, nor profitable to his soul. Buxtorfii More Nevochim part. 1. cap. 5.

How diligent in writing Sermons? what volumes hath he left behind him? nay he hid truth in his heart as David practised, and so hath took them with him, and not left all behind him. Psal. 119. 11.

His Diary, or day book wherein the principal passages of providence, of Gods carriage to himwards, and his Godwards; his Diary, of which there was no discovery till he was laid in dust, bespeaks him a man of much sincerity; behold an Israelite indeed! He was in heaven, long before he went from us to heaven. Ephes. 2. 6. Phil. 3. 20.

How thankful for the least creature refreshments, how much quickned & strengthned thereby to holy imployments? he knew, many creatures served him, before one morsel of bread came to his mouth; when saw you him at any time, I say at any time (without an eye and heart first lift up towards heaven) touch the cup, or taste the creature!

How charitable to the poor, (especially to poor souls) some of whom he used constantly

to

to bring to their lodgings, and hear them pr
or not leave them!

His strong propension, to the Minister
Function was a sufficient demonstration of
true affection to the Ministry, and faith
Ministers.

How little taken with the great things
the world! of which not many in his Cou
try were like to have enjoyed more; twas
soliloquy, *Lord, be thou my portion in t*
Mr *life, who art to be my reward in the oth*
on *he judged that only worth much now, wh*
would be found of much worth at last! A
that only worth looking after, which wo
make him more lovely in the eye of his G
2 Cor. 6. 10. *well did he know,*

James 2. 15. One might have riches, yet be very poo
Rev. 2. 9. One might have little, yet have all, a
more.

How Obsequious to the commands of
M. Zech. Taylor. *Parents! How thankeful for the pains of*
learned Master! and for the many pretio
counsels, fervent prayers, sweet instruc
ons, &c. of his eminently pious and pain
Mr. Sam. Birch. *Tutor! which with prayer and praise he m*
tion'd before his dissolution not many hour
how humble, and civil to all, in so m
that I am very confident, all who kn
him loved him; and now lament his deat
or did not any so, twas because they ne
knew him, nor heard of him.

So provident of his time, and so well i
pro

proved by him, that those who knew him would say, They who excell him in Grace came short of him in Learning; and they who excell'd him in learning came short of him in grace.

Sirs, what here is writ will not avail the dead; it may advantage you his dear relations: your guide and goad he was in the way to heaven, your loss is not the least; Oh what service may one good childe in a family do for God, what good to the rest of his relations! youl never obliterate his last advice, O serve God to the utmost, and he will save you to the utmost; serve him in publique, serve him in private.

This it was, or to this purpose, for I heard it.

Ille {colit / dolet} vere qui sine teste {colit. / dolet.}

Instead of Morning and Evening Swearing and Cursing, (too frequent in many Families,) let there be morning and evening praying; let that be your Motto, My house shall be called the house of prayer. *Oh serve him that redeemed you, and therefore redeemed you that you might serve him: Be sincere in your love and service of God, love and serve Christ for himself as if there were no heaven; hate sin for it self as if there were no hell. What will it advantage you to pass for Saints here and be found Hypocrites at the last? Whether you meet with encouragements or discouragements*

Dabit Deus & sua & sequentibus se, plus quàm sua. Aug.

ments from the world, cleave to God, keep close to his ways, follow the Lord fully: Remember the best good is to be first sought; it not possible for any one instance to be produced of one who sought God sincerely, and constantly and prospered not, 2 Chron. 26. 5. Be much in the mortification of your Corruptions, lamenting the depravation of your natures, &c. You may more easily conquer them whilst young; weeds come up best in the spring; they may easily conquer you if they grow old: remember, true grace does not always get the conquest over lusts, but it ever keeps up the conflict against lusts; though it doth not always come off with the mastery and victory, yet it will put corruption to fight for it, or not carry the day.

Prov 4.7.

Be not content with learning or common gifts; get saving grace, truth of grace, against hypocrisie, strength of grace against apostacy: four things mind especially.

4. Things given you in charge.

The mercies, precious, precious mercies of God to make and keep you thankful. Psal. 103. 2, 3.

Your dayly infirmities; many, many sins to make and keep you humble. Psal. 51. 3. Lamen. 3. 19. 20.

Soul-saving, seasonable, searching truths to make and keep you fruitful. Psalm. 119. 11.

Your Vows and Covenants with God to make and keep you faithful.

Let

Let this remain with you, and be remembred by you when I am removed from you: or take all in two.

Hide no ſin; you may not tell your deareſt friend of All, you muſt conceal none you know from God.

2. *Baulk no duty: hard duties, eaſie duties, duties to God, to your Parents, to your Neighbors, all muſt be done*: Pſal. 119. 6. Acts 13. 22.

Do this one, and you do all.

Fear God and keep his Commandements, the laſt and beſt advice I heard, or heard of, from his dying lips.

Bleſſed Saint, ſit anima mea cum Anima pientiſſimi Humphredi: *He had his Coffin by him, and Oh how pleaſantly would he diſcourſe of death, and of his bed in his ſtudy (there his Coffin ſtood,)* ibi ſanus ero. *Were our hearts as well fitted to live, as his was to dye, we might look death in the face without dread, the grave without grief, and hell without horrour both in life and death: Let us all do as he did, and we ſhall have as now he hath, riches without ruſt, reſt without trouble, &c.*

A word ſhall ſerve you the ſervants of and in the family; if there be any thing which grieves his heart in heaven, tis, that no more of you are in the way to heaven: Remember the counſels he gave you in health and ſickneſs;

ness; twas more his ambition to have you to
his fellow-servants in the worship of Go
then to Lord it over you. Sleepy service
dumb and dead duties, he could not fo
bear checking you for; let not that evil spi
rit return upon you, now hees gone fro
you: If you loved him, labour to be li
him.

Sir, tis not my purpose to epistolize yo
farther: nor thus to appear again. I kno
tis dangerous to be of a great mans counc
and not to keep it, or in their debt an
not discharge it; could I find any pre
tence warrantable, plea pansible, or n
cessity forcible enough to cause me violat
my promise, this following discourse had sti
been, where twas best, amongst other mans
scripts in my study; but because omne pro
missum cadit in debitum, *I have sent it*
and tis now at your disposal: I cannot obvi
ate all your exceptions. Onely thus, accoun
little of it mine, tis rather what I have ob
served then invented.

Totum meum & nihil meum.

—— Plus est auxisse repertum
Quam quæsisse novum ——

I have indeavoured to speak plainly; I woul
not have your servants go to School to lear
Latin to understand my English; I never ha
the faculty of wording it, nor minded to rea
Romances to obtain a fluent stile: Ti
best to speak rationally, not rhetorically; witt
preach

preaching may please the fancy, plain preaching is most soul-saving, and our expressions should neither be curious nor careless, garish nor sluttish.

I have more then hinted at three Texts in this discourse, as that *Psal.* 41. 4. 119. 175. and that in *Prov.* 12, 26. Because they were prepared for, and preached to you and your family in the time of your sons weakness. And I am willing to give you the substance of my months work with you; tis all I can do for your kindnesses then to me and my family with you.

For quotations, they are removed out of your way, or youl lose nothing by stepping over them; That which pleaseth the ignorant will displease the learned Reader; and that which pleaseth, the learned, will displease the ignorant; but if I please God and you, I have done.

I shall follow these truths with my prayers; the good Lord follow both with his blessings, that your precious souls (and mine) may be animated and reinforced to mind our way, and mend our pace towards heaven.

I have hinted at a third observation in this Treatise not handled the other day, but I have not enlarged upon it, because not then handled; the other three you have with some improvements, no one with full enlargment.

There is a fulness in God, which can never be exhausted or emptied, and such a vacuity in us as can never be filled, but onely out of his fulness who is all in all, and hath enough and enough for all; faith and prayer will

will fetch it out of that infinite Ocean to fill all our Cisterns. When you are upon your knees, let him share in your prayers, for the preventing of the loss of his, and his peoples souls, who is,

Sirs,

A lover of your souls

B—. April. 19. 1659.

I. LIVESEY.

ΨUXH-

ΨΥΧΗΖΗΜΙΑ;

OR

The greateſt Loſs:

On MATTH. 16. 26.

——— *Or what ſhall a man give in exchange for his ſoul.*

HIS Name ſhall be called *Wonderful*; every thing in and about our Lord Jeſus, that Branch of Righteouſneſs, and Plant of Renown, is ſtupendious, myſterious and full of wonder. Iſa. 9. 6.

His Incarnation (ever except the Trinity) is indiſputably the greateſt myſtery.

His ſufferings were wonderful; he endured the ſcorching flames of his Fathers wrath; ἄγνωστα παθήματα. Ah what

could he have done or ſuffered more, had he been to have redeemed himſelf, than what he did and ſuffered for our redemption?

His obedience was ſo; he humbled himſelf to a painful, ſhameful, execrable death; *Abrahams* obedience out-ſtrips all other mens, Chriſts outſtrips *Abrahams*. Gen. 12. 4. and 22. 10.

His love was ſo; women in love do not ſurpaſs the other creatures; for *Jonathans* love ſurpaſſed the love of women; and Chriſts love ſurpaſſed the love of *Jonatham*; we may adore and admire it, we cannot expreſs it. [*O quantum dilecta ſponſa, præ qua filius ipſe aut non eſt dilectus aut ſaltem neglectus!* Bern.

Did ever mother love her childe ſo as to waſh it in or with her hearts blood? yet Chriſt did ſo, *Rev.* 1. 5. *Trajan* rent off the skirt of his Imperial robe to binde up the bleeding wounds of a maimed Soldier; The Lord Jeſus ſhed his precious blood to heal the mortal wounds of poor ſinners: Oh the freeneſs, the fulneſs, the ſeaſonableneſs of his love! Ioh. 3. 16.

——*Nullum novit habere modum.*

Wonderful in *All*: Who can take the *height* of his *Soveraignty*, or reach the *length* of his *Eternity*, or meaſure the *breadth* of his *Immenſity*, or fathom the *depth* of his *Omniſciency*!

Wonder-

Wonderful in his Works of Creation; who, but one whoſe name is *Wonderfull*, could make ſuch a *Palace* as *Heaven is*, ſuch a *Priſon* as *Hell is*, ſuch a *Pond* as the *Sea is*, or ſuch a *Pavement* as the *Earth* is?

More wonderful in that great Work of *Redemption*; a work ſo great in *contrivance*, ſo great in *importance*, that Angels are ſtill *admiring it*, and men *adoring him for it*: Never did any man, as did this man.

And his *Words* were *miracles* as well as his *Works*; *Never ſpake any man as did this man*: But which was the greateſt of all his Miracles, or which the choiceſt of all his Oracles, is not eaſily determined. [o'n. 7. 46.

The raiſing of *Lazarus* from the dead, is of all Goſpel Hiſtories the moſt memorable, of all his miracles the moſt admirable. [*Nec ullum aliud tantum Chriſtus dum in hac vita verſaretur, miraculum fecit.* In Joan. 11. cap. So *Maldonate*.

The words of my Text as *Salvian* and *Bellarmin* conceive, may be reputed amongſt his choyceſt Oracles; *What is a man profited if he ſhall gain the whole world and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* *Salv. ad Eccleſ. Cath. lib. 3. Bell. de Æt. felic. lib. 4.*

'Tis ſaid in praiſe of *Aquinas*, as many *Articles*, ſo many *Miracles*; 'tis true of none but Chriſt; our light is derivative, borrowed from Chriſt; a ſpark from his fire, a drop from his ocean, a beam from his ſun; our light is diminutive, compared with Chriſts. *Quot articulos edidit, tot miracula fecit.*

The Text is full of pith and marrow, a moſt maſſy ſentence; it deſerves a note in the Margent, οὐκ ἔχει ὁλοίον. *Franciſcus Xaverius* (whoſe life *Mendoſa* writes) adviſed the King of *Portugal* ever to begin and end his prayers, and every day to meditate upon theſe words, *What is a man profited if he gain*, &c.

An excellent paſſage upon a threefold account.

Author opus laudat. Videtur res eſſe tanti, quanti fuerit dicentis virtus & eloquentia. Diod. Sic. p. 6.

Firſt, In reſpect of the Author of it; the dignity of the man adds ſome authority to the meſſage; ſhall not Chriſts much more? *Juſtinians Inſtitutes*, *Cæſars Commentaries*, Βασιλικὸν Δῶρον, and Εἰκὼν Βασιλικὴ, are deſervedly prized for their Authors as well as for their matter; *Solomon* was wiſer than all theſe, 1 *King*. 4. 31. Chriſt was wiſer than *Solomon*, and he tells you, *A man is nothing at all profited*, &c.

Secondly, In reſpect of the matter of it, which concerns the precious ſoul: Ψυχῆς ἀντάξιον ἐδέν.

Nec meus hic ſermo eſt, ſed quem præcipit Oſellus. Flac.

Thirdly, And 'tis the ſubject ſpecially deſigned and aſſigned me, and now in this Auditory to be diſcuſſed; ſhall I ſay by whom? you know it, 'Tis by one whoſe name is as an ointment poured forth, ſweet and precious to you all, and that to moderate your mourning for his much lamented death, and mind you of the one thing needful, to prevent the loſs of your precious, noble ſouls; the loſs of deareſt

Relati-

Relations is but afflictive, but the loſs of your ſouls is deſtructive. And upon this third account let the Text in hand be had in everlaſting remembrance.

The general parts of this Chapter are too many to glance at, or gloſs on; and the words before me have ſpecial reference to, and dependence upon verſ. 24. *If any man will come after me, let him deny himſelf, take up his croſs*, &c.

There's Firſt, A premonition of their danger.

Secondly, An Admonition of their duty.

Pati cœpit antequam natus eſt Chriſtus, pati non deſiit poſtquam mortuus eſt. Drex. in Gymnaſ. patientiæ.

Firſt, As there is no man that lives and ſins not, ſo there is no man that ſins and ſuffers not, in his body, name, poſterity, *&c.* We many times do what we ſhould not, and hear and ſuffer what we would not: On the top of mount *Athos* there are no ſtorms; 'tis above the middle Region: Heaven only is free, and will free us from croſſes; we can as well be without our daily bread, as without our daily rod. *Diſpone & ordina omnia ſecundum tuum velle, &c.* Order and marſhal all according to thy will and wiſdom, yet preſſures will come, and croſſes occur; and were it poſſible that others ſhould live without afflictions, aſperſions, injuries and indignities, ye my Diſciples ſhall not; *In the world ye ſhall have tribulation*; 'tis not ſaid, ye ſhall have Honors, Houſes, Riches, Liberty,

Habet & fax noſtra martyrium ſuum. Tota vita chriſti crux fuit & Martyrium, & tu tibi quæris requiem & gaudium? T. de Kempis. Joh. 16. ult.

berty, the favour of the Grandees of the earth; no; Troubles, Trials, *&c.* *Act.* 9.16. He tells them the worſt at firſt; the Devil doth not ſo: 'tis a Jewiſh proverb, and very true it is, טב בירי לצדיק וחד לעבד בישה: (*i.e.*) *Seven pits are digged for the righteous man, when ſcarce one is prepared for the wicked:* Now

Vide Bithner. *in* Pſal. 34.21.

Secondly, our bleſſed Saviour admoniſheth them of their duties; *ye muſt deny your ſelves*; a great task! tis eaſie (ſays one) for a man to deny (*ſua, ſuos*, but not ſo, *ſe.*) All he hath and all he doth, his relative ſelf, his religious ſelf, Wife, Children, Duties, *&c.* but not ſo for a man to deny himſelf, his ſinful ſelf. And again, *ye muſt take up the croſs*, be ready to bid adieu to liberty, life, all, and follow me.

Ferus in loc.

Object. But might they ſay, *Lord, if we muſt follow thee, certainly tribulation and afflictions will follow us.*

Anſw. Our bleſſed Saviour anticipates this Objection, obviates this exception, verſ. 25. *Whoſoever will ſave his life ſhall loſe it*; your ſharking, ſlinking, ſhrinking and ſhifting for your ſelves, ſhall not at all avail you; ſave your lives, and loſe your lives.

Object. *But skin for skin, and all that a man hath, will he give for his life: Oh ſo ſweet.*

Anſw. *Whoſoever will loſe his life for my ſake, ſhall finde it:* 'tis an orthodox

Erasmus in loc. Paradox; *Sic pati beari eſt, ſic occidi* [illegible] *lucrifa-*

Incrifacere vitam : 'tis better to be a Martyr then a Monarch.

Object. *But may we not follow thee, be good Disciples too, and live in the confluence, under the benign influence of creature comforts?*

Damnatur hoc argumento insanum discendi studium, quo &c. Gualt. in loc.

Answ. What is a man profited if he gain the whole world and lose his own soul? *q.d.* He is nothing at all advantaged, *non magis juvabitur*, &c. He is no more helpt than that man who wins *Venice*, and then is hanged at the gates of the City: Thus *Pareus* on the Text.

Pareus in loc.

Object. *But if he lose his soul, or suppose we lose our souls, is there no possibility of a recovery, no redemption of them?*

Answ. No. *Nothing can be given in exchange for the soul.*

The words you see are argumentative; A strong reason to prevent mens stumbling and startling at the cross, and to reinforce the precedent exhortation.

Argumentatur à causis: ut alii A comparatis nonnulli. A minori ad majus. Gualt.

In them yon have

A double Hypothesis.
A double Thesis.
Or, A double Suppositon,
And A double Proposition.

Inutilitas temporalis lucri. In parte pr. Irrecuperabilitas spiritualis damni in post.

A double Suppositon.

1. *If he gain the whole world; which yet never any could; tis not made for any one man.*
2. *If he lose his own soul; this is easily done.*

——— *facilis descensus Averni.*

A double Proposition.

1. *He is nothing at all profited who gains the whole world, and loseth his own soul.*
2. *Nothing can be given in exchange for his soul.*

Or thus if you please; Here is a threefold discovery in the Text.

1. Of the worlds shallowness and vanity.
2. Of the Souls preciousness and excellency.
3. Of the impossibility of a damned souls recovery: Once lost, and tis gone for ever.

Intelligere oportet de Anima perdita. Ians.

In this last clause, The loss of a rich and rare commodity, no dull, no dead drug is supposed; Concerning which, observe three things;

1. The quiddity, nature, or quality of it; *a soul.*
2. The rarity or singularity of it; not *souls*, but *a soul.*
3. The propriety of it, *his soul.*

Or, *What shall a man give in exchange for his soul?*

Thus much shall serve for the disposition of the Text; I shall now come to the Exposition of the Text.

Recte Frobenii editio, & aliæ, Ἀνθρωπος. Heins. in Mar. 8. 36.

What is a man profitted] some read it, *What shall it profit a man*; ἀνθρώπῳ, in the Dative; *Heinsius* prefers the other, *What is a man profited*: ἄνθρωπος, tis twice in the

he verſe, man or woman, you may take
: for both which ſignifies either; nei-
her Sex will gain by ſuch a bargain.

If he gain the whole world] world is to
e taken not in a Philoſophical but in a
heological ſence; if he gain all the
leaſures, treaſures, honors, riches, *&c.*

And loſe his own ſoul] *loſe*, underſtand
: of an eternal, irrecoverable, irrepa-
ible loſs.

Soul] underſtand it not of the body,
in *Pſal.* 16. 10. *Thou wilt not leave my
ul in grave*; that is, my body in the
rave.

——*Animamq; Sepulchro*
Condimus. Virg. Ænead. l. 3.

But of both ſoul and body, as in *Gen.*
2.5. *Abraham* and *Lot* went out with
l the ſouls they had gotten in *Haran*;
e. with all the perſons; ſo *Exod.* 1.5.
*ll the ſouls that came out of the loins of
acob were ſeventy ſouls*, i.e. perſons: Se-
nty, the Greek verſion addeth ſeventy
ve, and ſo doth the holy Ghoſt in *Acts*
14. Or which to me ſeems moſt con-
uous to the ſcope of the Text, by
oul underſtand the nobler part of man,
e rational ſoul, as in *Matth.* 10.28.

here is a { Vegetative ſoul in Plants.
Senſitive ſoul in Brutes,
Reaſonable ſoul in Man.

Vocem mundi Metonymicè omnis hujus mundi poteſtas, opulentia, voluptas & præciositas in unum conferta intelligitur. Sic Glaſſ. philolog. ſac. l. 5. p. 1390.

Vide Glaſſii *Philol. ſacram. lib.* 2. *p.* 1. *Buxtorfii More Nevochim, p.* 1. *c.* 40. *&* 8. *vel* 9. *Nepheſh acceptiones vide ſis apud Schindlerum*: in Pentagl. p. 1145.

The

The ſecond is more worthy than t
firſt, the third more worthy than the
cond: Of this I am now to ſpeak.

*Or what ſhall a man give in exchange
his ſoul*] in exchange or in recompen
The French thus, *On que donner al' hon
pour recompenſe de ſon ame.*

And others, *O que recampenſa dara
hombre por ſu alma.*

τί δώσει. i. e. πόσα ἂν δώσῃ

Ἀντάλλαγμα, is rendred, moſtly
compenſation, in commutation, or a
your Bibles very properly, in exchan
or in recompence.

τί ἐστὶ ἐρώτημα εὐξεπιτόν: quam multa & magna libenter daret homo in mortis periculo conſtitutus ſui conſervandi gratiâ: Ita Grot. in loc

What ſhall a man give; tis *Grotius*
obſervation, τί δώσει, i. e. πόσα ἂν δώσῃ; w
ſhall a man give; that is, he would n
give any thing, yea a million of wor
were there ſo many, and at his diſpo
all ſhould go in exchange for his ſoul.

The Well is deep, the Text is full,
full as the Moon; I may ſay here w
Auſtin, *Mira profunditas eloquiorum
rum*, *Mira profunditas*! Confeſſ. lib.
cap. 14. But confiding in his grace w
hath thus far helpt, and in the ſence
my inſufficiency, I proceed. I ſhall w
the four firſt Obſervations; *viz.*

1. *Man is for his gain*, that's herei
plied; *What?*

2. *For the gain of the world, the p
fits, pleaſures and honors of the world, t
is very apt and prone to hazzard the lo
his precious ſoul.*

3.

3. *The loſs of a mans ſoul is ſuch a loſs as cannot be compenſated or recompenſed by the gain of all the world.*

4. *That when once a man comes to apprehend his ſoul irrecoverably loſt, he would give any thing in the world to regain or recover it.*

How do we from day to day beſeech and pray you to be reconciled, and alas how few of you do believe our report! we run in vain, and labor in vain: Now you may, and will not be reconciled, will not be ſaved; anon when you would, you ſhall not: now then if ever, now or never; you are in the Houſe of God now, and you may be in Hell to morrow; Death may meet you at the door, and Hell may come in the heels of Death; and if ſo, what ſhall become of thy ſoul Man? But I will ſpeak to ſome other as obſervable points; and they are four.

1. There is in every man a reaſonable ſoul.
2. This rational ſoul is ſuperlatively precious and excellent.
3. This precious ſoul is in great danger to be loſt.
4. Of all loſſes in the world this loſs of the ſoul is moſt diſmal, the moſt doleful and dreadful loſs.

My deſign is only to ſalute the firſt and third; to inſiſt ſomewhat more largely upon the two other Obſervations.

Da Domine quod dicam ſervis tuis, & ſervis meis Aug. l. 4. de doct. Chriſt. cap 15.

I begin with the firſt; *There is in every man a rational Soul*; 'Tis *propoſitio æterna veritatis*, a Truth which hath a Throne in every mans breſt ſure; we may conclude them beaſts, and not men who deny this concluſion; *Every man hath in him a reaſonable ſoul*; and further, *Man only hath ſuch a ſoul.*

Vide ſis Pymand. M. Triſm. tom. 2. p. 26. q. 1. c 1.

Indeed *Triſmegiſt* tells us of the ſoul of the world, tis the common doctrine of the *Platonick* Philoſophers that the whole Universe is one intire Animal, or living creature, inacted by a ψυχη, or a ſoul Σώματα κόσμου ὅτος πλήρωμα ὅτι ζωῆς, νέκρον οὐδὲ ἕν, &c. The whole world is full of life, there never was, nor is, nor ſhall be any thing without life in the world: Thus they.

Lib. 3. Ennead. cap. 15.

Plotonus, a great Philoſopher and Chriſtian, as *M. Ficinus* reports him, is large upon it, he calls this ὁ κόσμος, or Universe, πλέον ζῶον, a compleat Animal, good, juſt and beautiful.

They prove themſelves men more by their riſibility than Reaſon, who deny the abovementioned truth: So *More* in his notes on his *Pſychozoia.*

Mr Hen: More of C. C. C.

A ſtrange Doctrine, it hath no cogent reaſon for its confirmation, and needs none for its confutation.

Abeilardus (as *Vaſquez*) tells us, the Holy Ghoſt is the ſoul of the world: But I dare vend no ſuch trash here.

Kepler a great Mathematician, is much

for the ſoul of the earth. *Cardan* will have ſtones and metals to be animated and grow, *&c.* *Campanella* talks of the Alps and other Mountains that they did *vitaliter creſcere*, vitally increaſe and viſibly grow. *Tho. Campan. lib:3.cap.13. de ſenſu.*

Thales (as *Ariſtotle* hints, in his firſt Book of the Soul, and ſecond Chapter) was of opinion that the Loadſtone was indued with a reaſonable ſoul.

Plato thinks ſo of the ſtars, or *Philo* the Jew wrongs him: The Stoicks would have the ſtars to be νοερὰ ἀναμματα, torches as it were indued with reaſon. So *Tycho* alſo in his Epiſtle to *Rothmannus*. *Philo de Fabr: mundi. pag. mihi ---28.*

Many confidently aſſert that Foxes, Dogs and others of the creatures beſides man have rational ſouls: They have a wonderful natural inſtinct, an admirable ſagacity, and ſhall I ſay with learned *Grotius*, they have in them *aliquam quaſi umbram intelligentiæ*, as it were ſome ſhadow of reaſon; *ea tamen nihil eſt ſi ad hominem ſpectetur.* De V.C.Rel.l.4.p.111. But to advance them to Rationality, or into the ſame Claſs with man, is incongruous to the dictate of Reaſon, and againſt the perfection of the Univerſe, *&c.* Amongſt all the Angels in Heaven there is not one to be found that hath a reaſonable ſoul; nor can they ſo properly be called Reaſonable creatures, if this term Rational be ſtrictly taken; therefore the Schoolmen *An Bruta ſint ratione prædita? Vide Plut. & Clem. Alex. l 4. Stromat.* *Angeli non ſunt animalia rationalia, quia animalitas implicat corpus, quod Angelis non convenit. Scheib. & Aquin.*

Schoolmen and Philoſophers call them *Intelligences*, or *intellectual creatures*.

To come to the Truth in hand.

There is in every man a reaſonable ſoul a Propoſition (like Axioms in Arts) worthy of credit, 'tis λόγος ἀξιόπιστος, or παρὰ δόξαν λόγος, as *Baſil* ſpeaks.

That there is ſo, is evident,

1. From thoſe noble acts which are ſo far above the reach and capacity of all the other creatures; the reflex acts of the ſoul I mean; thoſe without diſpute are the ſouls moſt royal operations, the moſt noble acts of an immortal ſpirit; ſenſitive creatures cannot reach ſo high as a reflexive act: Pore they may upon preſent objects, but to ſit as Judges on their own acts, this they cannot.

In cæterarum rerum efformatione, &c.

Famous is that paſſage of the royal Prophet, *Pſal.*139.14. *I will praiſe thee, for I am fearfully and wonderfully made, marvellous are thy works, and that my ſoul knoweth right well*; Mark it, *My ſoul knoweth: q.d.* Lord, in the creation of the leaſt and loweſt worm, atome or pile of graſs, thy works are wonderful, though there is not in them or any other any ſuch ſoul whereby they are enabled to meditate thereof, or know that; but thou haſt indued me with an intellectual rational ſoul, whereby I can in ſome meaſure apprehend thy noble acts, and for them admire, adore, love and laud thee, &c.

Symeon de Mais in Pſal. 139.14.

What

What knowledge have thoſe other creatures of themſelves? does the dog know he is a dog? yet man knows he is a man. What knowledge have they of a Deity? none at all: Can they tell you who is their Creator; who made the world? Beaſts know not, and they are beaſts or worſe then ſo, though in the ſhape of man, who know not or remember not their Creator: As *Druſius* notes upon *Jonah, ult. & ult. Non deſunt qui per jumenta grandiores intelligunt, quorum animus ita belluinus eſt, ut a quo creati ſint, neſciant.* Druſ.

Innuunt non nulli beſtias aliquas & volucres deitatis & religionis cujuſdam habere ſenſum. Prid. Faſc:q.1. p.5.

What is that whereby man is enabled to ſearch into the hidden treaſures of Wiſdom, the myſteries of Nature, thoſe βάθη τοῦ Θεοῦ? but a rational ſoul. *Auſtin* excellently proſecutes this argument, in his Book *De Spiritu & Anima. Qua cœleſtia tam profunde cogitamus, qua naturalia tam ſubtili indagatione inveſtigamus, & de ipſo creatore noſtro tam ſublimia ſcire deſideramus, non eſt res perexigua, nec à nobis longe quærenda; anima eſt.*

What is that whereby man is enabled to contemplate and finde out the motions of the Heavens, Stars? *&c.* What creature is endowed with that ability to contrive and invent as man is; the god of Nature gives an inward principle, and leaves theſe inventions to humane induſtry; how come we to tame Lyons, teach

teach Horſes, ſtear ſhips, and croſs the Seas without a wet foot? why God hath furniſh'd man with an inward principle above what is in the other creatures, and what other principle then the Soul is by you imaginable? *Chytræus* notably improves this medium, which I muſt paſs: *Eſſe in nobis animas rationales, inſita Dei notitia, miranda vis inveniendi tot artes, memoria rerum pæne infinitarum, oſtendunt*: Chytr. *de Immortal. Animæ.*

2. There is in man a power to curb and command his body, to deny himſelf in, and reſtrain himſelf from that which is proper and ſuitable to his nature; ſomething then there is in man beyond what is viſible and tangible, ſomething more then what is competible to the other creatures; and that is the Soul.

The God of Nature hath aſſigned a proper nutriment to every animate creature; mans excrements (as *Solinus* obſerves) to the Panther; air to the Camelion, as *Pliny* obſerves; fire to the Salamander, as *Ariſtotle*; Flies to the Spider; iron to the Struthion, worms to moals: Men and beaſts have their proper *pabulum*; What would become of the lamp without oil, of the ruſh without mire, of the ſedge without moiſture, or of the beaſt without food? Now when hunger pincheth, and proper food is before them, and no indiſpoſition in their bodies, they cannot ſuſ-

pend

pend their act, or forbear feeding, man man can; this argues there is in man ſomething which is not in brutes ſomething more eminent and noble, it is his rational Soul: *Major ſum* (ſaid that learned Spaniard) *& ad majora natus, quam ut ſim mancipium corporis mei.* 1 Cor. 9. 27. Sen.

3. When the body is decaying and declining, there are in man many ſerious thoughts of Eternity, about their after-ſtate, and future condition, and thoſe too more freſh and verdant moſtly then when the body is in its full ſtrength and glory; they ſay of Moles that they live blind, and a little before they die their eyes are opened; and is it not ſo with man? Now which of all the creatures, (man ever excepted) takes any thought concerning Eternity? If a beaſt ſee a thouſand other of its own ſpecies or kind ſlaughtered before its eyes, it fears not death, it may fear the inſtrument which it ſeeth: now its death it never fears, is not ſollicitous about its after condition; but there are ſuch ſerious thoughts in man; and can there be any ſuch operations and workings in man, but there muſt be a principle within whence thoſe acts proceed or flow? and what other principle than the Soul is by you imaginable?

4. Should this Concluſion be denied, obſerve what would follow; I ſhall only hint at two or three abſurdities.

Firſt, The Scripture which is of di
vine authority, the Word of God woul
not be believed; it tells you of ſuch
ſoul as I am enquiring after; See *Matt*
10.28. and it requires ſuch acts as car
not be exerted by any below a ration
agent, as that *Pſal.*4.4. *Imru bhilbhabh*
chem, ſpeak in, or with your own hearts,
commune; hold intelligence with you
hearts and conſciences. So in *Gen.* 2.
that in man became a ſpeaking ſpirit
how could man act thus, examine h
own heart, ſearch his own ſoul, &
were there not in him another, an highe
principle, *viz.* a rational Soul!

Secondly, Commanded duties ſhou
not be performed; that is the other a
ſurdity; as that even now mentioned
and many others, *Deut.*4.9. All Religi
ſhould be decried if this propoſition b
denied. Again

Thirdly, There ſhould be nothing
man capable of divine inſpirations an
illuminations, contrary to that in *Jo*
32.8. There is a ſpirit in man, and th
inſpiration of the Almighty giveth hi
underſtanding. Then *aliquid intus*
ſomething in man there is capable of d
vine inſtructions and inſpirations, ſom
thing immaterial or ſpiritual, *viz.* th
Rational Soul.

Once more.

5. God requires in all our perfo
mances and ſervices, ſomething beſid
th

the body: *Ergo*, there is ſomethiug in man beyond his body, beyond what is viſible; ſomething more than the other creatures have; and that is a Reaſonable Soul.

*Prov.*23.26. *My Son, give me thy heart:* bodily exerciſe pleaſeth not God, profiteth not man: The actings of a noble ſoul, and of grace in the ſoul, are the ſoul and grace of all religious actings.

While we are compaſſing his Altar about, how do our corruptions compaſs us about? our hearts are proclive to wander from God, whilſt we are ſpeaking of God and to God; therefore he calls, *My Sons, give me your hearts*, your ſouls.

Notable is that of the Pſalmiſt, *Pſal.* 51.17. *The Sacrifices of God are a broken ſpirit; a broken and a contrite heart, O Lord, thou wilt not deſpiſe*; רוח: *Ruach*, by it I underſtand the ſoul of man principally; as in *Eccleſ.*12.7. *And the ſpirit ſhall return to God who gave it*; *Veruach*, and the ſoul: 'tis the ſoul which is the moſt proper ſubject of this penitential brokenneſs; this is the grand Sacrifice, this he will not deſpiſe; you may take it either *Ita Eſtius.*

Firſt, By way of earneſt ſupplication, *Lord, ſuch a ſpirit do not thou deſpiſe.*

Secondly, Or by way of Divination;

ſuch a heart, I know, thou wilt not de
ſpiſe.

Thirdly, Or by way of ſtrong aſſeve
ration; *Lord, ſuch a heart thou wilt no*
deſpiſe; all pompous theatrical ſhews
ſpecious performances, the huſk an
caſk of Duties thou doſt abhor, this bro
ken heart is grateful and acceptable.

Two things further ſhall I propound
and I will proceed to the Application o
this propoſition.

The firſt is this, Why does the Al
mighty expect ſuch ſervices from man
from no other creature under heaven,
there be no higher principle in man tha
what is in the other creatures?

Qui negat eſſe animam ratio-
nalem in corpore
ſuo, eo ipſo quod
negat, eam eſſe
convincere-
tur; quia negare
eſt actus ratio-
nis; actus animæ
rationalis; &
omnis actus
principium ſu-
um infert.

And ſecondly, Does not man in deny
ing this propoſition, That there is i
every man a rational ſoul, prove tha
there is in man a rational ſoul? to den
is an act of Reaſon, and every act pre
ſuppoſeth a principle?

Theſe conſiderations are concluſive
theſe arguments are (in my opinion) de
monſtrative; they carry, I hope, a fa
probability, at leaſt in yours, for th
proof of my Propoſition, *viz.*

That there is in every man a ration
Soul.

Quærere quid
ſit cum ignora-
tur quod ſi, eſt
nihil quærere.

We uſe to ſay, *Quæſtio an ſit præceda*
I have diſpatcht that; and ſhewed yo
that there is ſuch a ſoul: Anon I ſha
ſay ſomething to the *quid ſit*; what th
reaſonable ſoul in man is.

Th

The Application take in two Uſes.

First, By way of conviction or cor- 1. Vſe of Cor-
rection: There are two opinions, both rection.
the extream, which I muſt acquaint
you with, and caution you againſt.

The firſt is this, that man is all Soul. *A-*
quinas on *Job* 4.19. hints at ſome who ſays
no leſs, and as I remember, *Plotinus* ſays as
much, *Enn.* 4. *lib.* 7. Senſe will correct and
confute this: The ſoul is man in a moral, See Mr. *Caryl*
not in a natural conſideration. on Iob 4.19.

The other is this, Man hath no ſoul
at all, or none but what is mortal; and
indeed if it be mortal, it is ſcarce worth
the name of ſoul: Tis *Greg. Nyſſens.* ὅτι
μόνον ψυχὴ ἡ λογικὴ ἔστι καὶ λέγεται: that is
properly called a ſoul which is rational,
shall I add and immortal? they maintain
this poſition, I ſuppoſe, who have by rea-
ſon of their wickedneſs more cauſe to wiſh
it were ſo, then reaſon to prove it ſo.

The Sadduces had not ſo much faith as
to believe, nor ſo much underſtanding
as to conceive there were either Angels
or rational ſouls, *Acts* 23.8. *Eſtius* ad- *De Diis quòd ſint ſtatuere nequeo, an ſint, nec ne.*
mires them, and ſo may we: As *Protago-*
ras ſaid concerning the gods, ſo do too
many concerning their ſouls; we know
not what to determine concerning ſouls,
whether we have ſuch or no: Tis not
eaſie to perſwade men (though they be
perſwaded) that they have ſuch precious
ſouls: The integrity, primitive purity
and original rectitude of our ſouls we

loſt in *Adams* fall; tis now as natura
for us to be unrighteous as it was na
tural to him to be righteous; but th
ſubſtance and eſſential faculties of ou
ſouls were not then loſt; ſuch as the
are we have ſtill, and bleſſed be God w
have them ſtill, though ſuch as they are
Tis much for the Creator of ſouls t
know them now, they are ſo defaced an
defiled.

2 Uſe of Exhortation or Inſtruction.

Secondly, Is there in every man a ra
tional ſoul? then let me prevail wit
you ſirs,

Crede mihi, in Mathematicorum ſtudiis etiam meriſuaviſſimum eſt.

1. To be more inquiſitive to know th
origin, the nature, the excellency o
your ſouls. Tis ſweet to dye in th
ſtudy of the Mathematicks, ſo ſaid one
but tis much more ſweet to live and d
in the ſtudy of Chriſt and our ſouls: T
(ſays *Lactantius*) the firſt great chapte
in the Bible to know God: ſhall I adc
the ſecond to know Jeſus Chriſt and hi
crucified; tis the third to know our ow
ſouls; this knowledge excels all othe
knowledge: Knowledge excels moſt o
all other things; the knowledge of the
excels all other kinds of knowledge
Knowledge in Arts and Tongues ma
help to ſpeak well; this will help us t
live well: other knowledge may mak
us wiſe in the eyes of men; this wi
make us wiſe in the eyes of God: th
will make us learned, this will make
bleſſed; that may make us proud, t

W

will make us humble, holy, &c. There is none like this; *Lord, give it me*: *Da Domine ut noſcam te, & noſcam me*; do not you hear a voyce as it were from heaven, Man, doſt not thou hear a voyce calling on thee, and crying after thee,

Γνῶθι σαυτὸν Ἄνθρωπε;

Ex hoc vitio quod homo ſemetipſum nimis inordinatè diligit, penè totum pendet quicquid radicaliter vincendum eſt. T. à Kempis.

Know thy ſelf man; ſelf-love is the root of much evil fruit, the fruit of an evil root; did we know our ſelves more, we ſhould love our ſelves leſs; we ſhould abhor our ſelves, and prize Chriſt more.

Anthony the Hermite told the proud Philoſopher he had three great volumes which he ſtudied, the Heavens, Earth and Sea; in every book there was variety of leaves, lines, and letters, vaſte volumes all: Chriſtian, thou haſt the holy Scripture; the ſum of all Divinity is in the Scriptures, the ſum of all the Scriptures is in the New Teſtament, the ſum of all the New Teſtament is in Chriſt; the Scriptures are the ſwadling cloaths in which the childe Jeſus is enwrapped: ſtudy them more, and thou ſhalt know more of the noble nature of a rational ſoul; in them thou ſhalt find the great price paid down for the redemption of ſouls; not ſilver, not gold, all corruptible, contemptible things; it was the precious blood of the Son of God: Shall

I cloſe this with that excellent paſſage of *Auſtin*, *Quoniam dictum eſt mihi, ut me ipſum cognoſcam, ſuſtinere non poſſum ut me habeam incognitum; magna enim eſt negligentia quid illud ſit neſcire quo cœleſtia tam profunde cogitamus, &c.* Becauſe I am commanded to know my ſelf, I cannot brook it that I am ſo much a ſtranger to my ſelf; tis my negligence that is the cauſe of my ignorance, *&c.* tis in the begining of his Book *de Sp. & Anim.* And ſhall I tell you, the damned in hell know much of the excellency of their ſouls now in torment; the eye which ſin ſhuts, pain opens; ſhall they know much, and are you ſatisfied to know little concerning them? Hear that Father further; *Fieri non poteſt divina quadam providentia ut inveniendi facultas deſit religioſis animis ſeipſos & Deum ſuum pie, caſte & diligenter quærentibus.* *Aug. ubi ſupra.*

Secondly, And let me prevail in this with you; I will take no nay; make ſome proviſion for theſe rational ſouls; tis not enough that you provide for your mortal bodies; you provide apparel for your backs, and food for your bellies, and you do well, 1 *Tim.* 5.8. but muſt your ſouls ſtarve? *My meat is fleſh indeed;* all other is but *cibi tantummodo umbra & vana imago.* Camero. *My blood is drink indeed;* tis *aqua mirabilis*, or the *Aqua vitæ* of the ſoul, a dram or drop of this taken by faith will revive a fainting ſoul; *Joh.* 6. 55.

ſoul; this is ſuitable food; tis as good for a man to be faſting, as not to feed on meat that is fitting; tis incorruptible food, *&c.* Ah, but how much is man unmanned! how low is he fallen who lives and is content to live without care of, or making proviſion for that, without which you could not live one moment? Do not you hear them crying for Chriſts Righteouſneſs, the robes of his righteouſneſs, the garments of Salvation, Give me Chriſt or I die? for what is it you ſtone me? for what is it you ſtarve me? Do not you hear them calling for the bread of life, and would you ſtarve a Jew or Turk at your gates?

The Serpent went erect upon his feet (as we do now) before mans fall, as ſome learned men ſay; now on his belly muſt he go, and duſt muſt he eat: Ah ſirs, ſhall the Serpents curſe be our bleſſing! ſhall we load our ſelves with thick clay, lick up the duſt of the earth, as if our ſouls were created for no higher ends, and capable of no greater good! No water, ſay Naturaliſts, will quench the Dragons thirſt, ſuch is his temper; and ſhall not heaven quench ours? what wretches are we that heaven will not ſatisfie us? how do we, or can we read that charge of our dear Redeemer and not bluſh? *Seek you firſt the Kingdom of God and his righteouſneſs*, &c. other things ſhall (as paper and packthread) be caſt

in

in at the bargain: And think not sirs, you
Ioh.13.29. have made provision enough for your
Gen.30.30. dear relations, when you have laid up portions; there was a bag in Christs family, and in a Christians too there should be one; the light of Nature dictates to provide for them; but half is not done when thats done; have not they precious souls? and if you omit, who shall have the care of them? Bnt of this anon. Thus much of the preliminary point: tis enough, I suppose, to prove that man is a reasonable creature.

2. Observ. *This rational soul is superlatively precious.*

My pensils not accurate enough to draw the souls portraicture; you may at once observe my weakness and willingness; Tis Σοφοῦ τεκτονος καλὸν ποίκιλμα.. a most curious piece of Gods workmanship; or as the Jews call it, שלפ קטו: a little world.

Concerning man observe six things. I shall only hint them, and come to my Observation.

1. The consultation held when he
Gen.1.26. was made, a Council is called; the
נעשה work they go about is Mans Creation: *Let us make man*, or *we will make man*, tis *Fut. Kal. Negnaseh*: But why is a Parliament convened, and so much care had about mans creation? tis not for the

the difficulty of the work; they did it without tool or toil, *Pſ.* 33. 9. *He ſpake and it was done*; it was for the dignity of the work, or as he ſpeaks, לכבוד האדם: for mans honor: Man is conſultative and deliberate about his Maſter-piece.

Vide Phil. Iud. de Fabric. mundi. mihi. p: 27. M. Ben Iſrael. & concil. in Gen. p. 11, 13. Seg.

2. The approbation of him being made, *All things were good which God had made* before, but now הנה טוב מאד: behold, *All is very good.*

3. The pattern after which he was made, *Gods image*: Man muſt be ſo much honored as to be made like God; no creature muſt be ſo much honored as to be made like man, *Audi quomodo creatus es O homo!*

Ad imaginem & ſimilitudinem, i. e imaginem valde ſimilem. Eman. Sa in loc.

4. The ſtate or condition in which he was made, 'twas *perfectly holy and happy*; his knowledge of God was clear, his communion with God was ſweet, his enjoyment of God full, he labored without pain, lived without ſin, *&c.*

5. The end for which he was made; he who made all things of nothing, made no one thing for nothing; ſurely not man: there is no one creature that is good for every thing, nor any one creature but tis good for ſomething: All were made for man, and man for God.

6. The parts of which he was made, Body and Soul: As the earth and water make but one Globe, one ſpherical or round body; ſo here, ſoul and body conſti-

conſtitute but one perſon, one man; the perfection of man as man, conſiſts in the union of ſoul and body.

When this, τὸ πᾶν, or this great edifice, *viz.* the world was raiſed, God ſent in his picture, *viz.* Man.

Materiam ſuperabat opus.

Behold his body, though the materials were mean, very mean, yet what characters of beauty and majeſty ſit in his viſage; what marble, what golden ſtatue do you ſee comparable? what a curious piece out of a rude lump of earth, ſubtile duſt: The Poet could ſay, *Ovid. in fine Metam.* ——*Exegi monumentum ære perennius*; the Lord might now ſay, *Exegi monumentum Auro nobilius.*

Quot membra tot miracula; is not every member a miracle? his hand is ſo, tis ὄργανον ὀργάνων, the organ of organs; what creature has the like?

His Eye is ſo; tis ſo full of myſteries, that an Atheiſt upon the ſight and thought of it was convinced of a Deity: of all the creatures man only turns his eye upwards.

Ioſeph. lib 1. antiq. cap. 1. aſſerit ſerpentem eſſe animâ rationali & facultate loquendi præditum. *Eſtius in Sentent. lib. 2. diſt. 17. S. 13. Oſiav.*

His Tongue is ſo; no creature is able to ſpeak articulately; how Angels ſpeak, I am not able to determine. *Suarez* ſpeaks of the ſpeech of Angels, as if himſelf had been an Angel, or had ſpoken with them about their way of ſpeaking: How ſeparate ſouls do ſpeak one to another is not my purpoſe to diſcuſs; that Scripture, *Luk.* 16. 24, 25. ſeems to import

import they may. *Eſtius* thinks tis probable they can, and that Birds do ſpeak and underſtand each others chirping canting language, is aſſerted by *Campanella*: *Jumenta & aves ſe invicem vocitant, at nos ipſarum linguam non percipimus, quoniam nec Polonorum nec Indorum percipimus; omnes enim ſuo pronunciant modo, & canes nobiſcum viventes & ſimiæ bene addiſcunt linguam noſtram; ita* Tho. Camp. lib.2.cap.23. de ſenſu: *contra hanc ſententiam vide ſis Fromondum*, lib. 3. de Anima. cap. 1. Artic.2. p.474, &c. *Commune Syris cum Arabibus eſſe hoc videtur, ut irrationale mutum ſemper vocent, rationale autem loquens, quia loquela eſt è præcipuis animæ rationalis actibus, & irrationalium proprietas eſt mutum eſſe*: *ita* Pocockus in Notis ſuis ad 2. Ep. Pet. cap. 2. v. 12.

The Scripture calls them Brute creatures, and thoſe are חיותא חרשתא, *i.e.* mute creatures.

Such is man, that *Abdala*, a Barbarian, being askt what he thought was the moſt admirable creature in the world, he anſwered (not Barbarouſly) *Man. Hic compono canticum*, ſays *Galen*: And the Stoick thought it was better to be a fool in the form of a man, than wiſe in the ſhape of a beaſt.

But to return, what is the body if compared with this precious ſoul? Tis as *Plato* calls it, the blot of Nature,

Reſpondit, non barbare, hominem omnem rationis captum excedere. Pym. Merc. Triſm. tom.3.f.1.col.1

Ἄνθρωπον ζῶον ἀληθῶς εὐφυὲς καὶ θεοειδέστατον. *Vide* Cyril. Glaphyrorum, lib. 1. pag. 5. *in fol.*

or

De nobilitate Animæ & utilitate corporis, Vid. Bern. Meditat. c. 6. *per totum excute admodum.*

or as *Jerom* calls it, the ſouls beaſt, a ſack of dung, worms meat; or as *Plotinus* calls it, δεσμὸς καὶ τάφος, a priſon and ſepulchre, or as *Paul* terms it, a body of vileneſs: Indeed now as we are contaminated, what creature can we ſee more deſpicable or abominable; look within and without, look above and about, and no one like man; man now becauſe of ſin is τρισάθλιος, thrice miſerable; every creature vain, and man the Index of all thoſe volumes of vanity, *Terræ filius*, a brat of earth, *Nihili nepos*, as one ſtiles him, nephew of nothing; *Behold I am vile*, ſaid *Job*, chap. 40. 4. But conſider the ſoul again abſtractly in its eſſential nature, as a ſpiritual ſubſtance, as now I ſhall, and youl ſee and ſay Tis ſuperlatively precious and excellent. In the proſecution of this important Obſervation, two things are to be diſpatched.

1. I ſhall inquire wherein or how doth the ſuperlative excellency and dignity of the ſoul diſplay it ſelf?

2. And then I ſhall improve the point.

For the firſt then, take theſe Nine Conſiderations.

Col. 3. 10. Firſt, I might argue from the large capacity of it, for the dignity and excellency of it: Tis capable of the image of God, to have his ſuperſcription ſtampt upon; this image ſtampt on *Adam* made him a lovely, comely, currant creature, it was the Syſteme of all godlineſs; tis

tis capable of living the life of God, *Epheſ*,4.18,19. of grace, of the divine nature, of glory, 2 *Pet.* 1. 4. *Gal.*2.20. *Pſal.*84.11. As Princes impreſs their images or effigies upon the choiceſt mettals, ſo here; there are veſtigia's or footſteps of the Creator in the leaſt and loweſt creature, but when the Almighty Creator of the world, and moderator of the Univerſe would have creatures on whom to imprint his Image, he takes out the nobleſt, neareſt and deareſt to himſelf, *viz.* Angels and men as his gold and ſilver, and with his own hand engraves his own image: Tis capable of being united unto God; the Hypoſtatical union makes way for the myſtical union, and what an advance is this to the humane Nature! Rom. 8. 1.

Tis capable of communion with the bleſſed Trinity; from this union reſults communion; *Our fellowſhip is with the Father, and his Son Jeſus Chriſt:* Tis capable of communion with the glorious Angels: Capable of eternal, never fading glory, a crown of life, as you heard upon that precious Text, *Rev.* 2.10. All other glory is fading, flitting, tottering; the Crowns of terrene Princes ſtand as a Sophiſters cap on one ſide of the head: Capable of joy unſpeakable, and full of glory; of thoſe heart-raviſhing comforts which exhilerate the fainting, panting ſoul. 1 Ioh.1.3,4. Heb. 12. 22. & *Seq.*

Tis

Tis capable of the communications of all thoſe divine excellencies which God ever did or will communicate to his creatures.

There are infinite excellencies in God that full ſea of glory, and though he be a jealous God and of terrible majeſty, yet he is a moſt propitious God, and of ſuperabundant mercy; the whole world is a great volume drawn within and without with lines of love, writ with characters of grace and mercy, he delights to communicate himſelf unto the creatures; here now he calls on the Chriſtian, Open thy mouth wide and I will fill it; Tis never ſo well with the Saints as when they are drawing nigh to God; and never ſo well with God (with humble reverence I deſire to ſpeak it) as when he is drawing nigh to his Saints; then doth he communicate ſuch excellencies as are communicable, and of them the ſoul is capable; though now thy ſoul be impure, yet he can cleanſe it; proud, yet he can humble it; a narrow-mouthed veſſel, he can inlarge the capacity of it, to take in the chiefeſt good an infinite God has to communicate: And doth not this ſpeak out its excellency?

Omnis ſpiritus eſt ales: Tertul.

Secondly, From its activity I ſhall argue for its Nobility; the ſoul acts vigorouſly, moves nimbly; the motions of an Angel are not inſtantaneous, but they

are

are imperceptible; the whole circuit of the Heavens wherein the fixed ſtars are, is by Aſtronomers ſaid to be a Thouſand and ſeventeen millions of miles, five hundred ſixty two thouſand, and five hundred miles; yet how quickly will an Angel walk this round! According to their computation from heaven to earth, tis above one hundred and ſixty millions of miles, and yet in a very ſhort ſpace an Angel hath come from thence to the Saints, *Dan.*9. 20,21,22. Now our ſouls as they are next to them in being, ſo they are next to them in acting. *Deus bone, convertitur in ſtuporem animus meus dum conſidero virtutem illam magnam intellectivæ partis noſtræ; volat in cœlos, penetrat ſtellarum naturam*, &c. Barthold.

They act inviſibly, indiſcernably; who knows the things of a man, but the ſpirit of a man that is in him!

Independently, as in raptures and extacies, of which about thirty five are ſummed up in ſacred ſtory.

Royally, βασιλευει ἐν ἡμῖν σωτηρ. as *Xenophon* ſpeaks of the Soul. *Memorab. lib.*4. *pag.*634.

In ſome reſpects tis able to work as God himſelf does; no creature (men and Angels excepted) is able to underſtand the firſt Being and fountain of all things, or to propound him for their ultimate and ſupream end. Wherein conſiſts his

Tis capable of the communications of all thoſe divine excellencies which God ever did or will communicate to his creatures.

There are infinite excellencies in God that full ſea of glory, and though he be a jealous God and of terrible majeſty, yet he is a moſt propitious God, and of ſuperabundant mercy; the whole world is a great volume drawn within and without with lines of love, writ with characters of grace and mercy, he delights to communicate himſelf unto the creatures; here now he calls on the Chriſtian, Open thy mouth wide and I will fill it; Tis never ſo well with the Saints as when they are drawing nigh to God; and never ſo well with God (with humble reverence I deſire to ſpeak it) as when he is drawing nigh to his Saints; then doth he communicate ſuch excellencies as are communicable, and of them the ſoul is capable; though now thy ſoul be impure, yet he can cleanſe it; proud, yet he can humble it; a narrow-mouthed veſſel, he can inlarge the capacity of it, to take in the chiefeſt good an infinite God has to communicate: And doth not this ſpeak out its excellency?

Omnis ſpiritus eſt alacer Tertul.

Secondly, From its activity I ſhall argue for its Nobility; the ſoul acts vigorouſly, moves nimbly; the motions of an Angel are not inſtantaneous, but they

are

are imperceptible; the whole circuit of the Heavens wherein the fixed ſtars are, is by Aſtronomers ſaid to be a Thouſand and ſeventeen millions of miles, five hundred ſixty two thouſand, and five hundred miles, yet how quickly will an Angel walk this round! According to their computation from heaven to earth, tis above one hundred and ſixty millions of miles, and yet in a very ſhort ſpace an Angel hath come from thence to the Saints, *Dan.*9. 20,21,22. Now our ſouls as they are next to them in being, ſo they are next to them in acting. *Deus bone, convertitur in ſtuporem animus meus dum conſidero virtutem illam magnam intellectivæ partis noſtræ; volat in cœlos, penetrat ſtellarum naturam*, &c. Barthold.

They act inviſibly, indiſcernably; who knows the things of a man, but the ſpirit of a man that is in him!

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happineſs but in himſelf, and in that he knows himſelf as the firſt and chiefeſt Truth, and wills himſelf, loves and enjoys himſelf as the higheſt good? Now the ſoul being waſht in the blood of Jeſus, is able to look on God as *nobiliſſimum intelligibile*, and *præſtantiſſimum volibile, i. e.* tis in a capacity of underſtanding God as the higheſt truth, and willing God as the cheifeſt good. As *Q. Curtius* ſpeaks of *Alex.* and *Parm. Alexander* could do nothing without *Parmenio*, *Parmenio* could without *Alexander:* So the body can do nothing without the ſoul, but the ſoul can act admirably without the body; yea, in the body it acts wonderfully when the body moves not at all; and does not this demonſtrate its dignity?

Thirdly, Again, the precioufneſs of the ſoul appears in its near and dear relation unto God; tis near allied to the King of glory; it calls him Father, and as *Philo* ſpeaks, *Quo plus habet excellentiæ qui procreat, &c.* The more noble the Father is, the more honorable muſt the child be. Tis a received Maxim in Heraldry, *The King is the fountain of all honor*: God is ſo, and he is the Father of ſpirits; he is indeed the Father of our bodies; *Nulla res poteſt aliquid facere niſi Deus per ſe & immediate faciat illud idem, immo & immediatius quolibet alio faciente.* Bradw. de cauſa Dei. p. 171. But by way of excellency and eminency he is called the Father

Συγγενὴς Θεῷ. *Epict. Dius c gnatus. Sen. Vxor ſplendet radiis mariti, & filius patris.*

ther of ſpirits, *Heb.* 12. 9. He accounts it a more ſpecial part of his glory to form the ſpirit of a man within him, *Zach.* 12. 1. Of this anon when I come to the deſcription of the ſoul.

Fourthly, His tender care of our ſouls ſpeaks out the excellency of them; he hath put them ἔξω βέλους, out of the reach of humane fury. Two things there are incommunicable to the creature.

1. To create. 2. To annihilate, exterminate or deſtroy a rational ſoul; the former I know ſome will be found to deny; I know none who queſtions the other.

Poteſt creatura eſſe cauſa principalis creationis alicujus entis creabilis: ita Carolus d'Abra de Raconis in 3. par. ſuæ Philoſophiæ. Vide etiam. Filium lib. 2. p. 3 § 1.

Ejuſdem eſt virtutis κτίζειν ac ἀναπτίζειν. quia igitur creaturæ ut ſacramentis competit regenerare inſtrumentaliter, etiam iis competit creare inſtrumentaliter: ita Scheiblerus. Vide ſis Longobardum. lib. 4. Diſtinct. 5. Durand Greg. de Valentiâ: & contra prædictos, Voſſium in Theſibus Theolog. pag. 7.

See *Matth.* 10. 28. *Fear not them which kill the body, but are not able to kill the ſoul*: Kill the body, that's all their might or ſpight can do: He is ſo tender of your ſouls, that he will not leave them in the power of man, but *keeps them by his mighty power*, 1 *Pet.* 1. 5. Nor will he leave them to the inſtructions of man only, but teacheth them by the teachings of his Spirit, and his Spirit teacheth infallibly, convincingly, clearly, effectually, &c. And this argues your ſouls are truly noble; he

1 Joh. 2. 20, 27

keeps them ſo charily under the lid of his Providences, &c.

The great things he hath done for ſouls, ſpeak out the excellency of them: he hath made a confection of his Sons blood for the healing of them; he hath given his holy Spirit to cleanſe them; the precious graces of his Spirit to adorn and beautifie them; faithful Miniſters to nurſe them, to *feed them with knowledge and underſtanding*; he hath prolonged your lives upon the account of your ſouls; and would he have done thus much for them, if they had been worth ſo little?

Fifthly, That incomparable, unparalleld price which our bleſſed Saviour paid down upon the nail, and ſo long before too, for the redemption of your ſouls, argues very ſtrongly, yea irrefragably the ſuperlative excellency of them: One drop of his precious blood is of more value and vertue than heaven and earth. Is the blood of the grape precious? Ah my ſoul, how precious then is the blood of God which was ſhed for thee! Is the blood of my ſon precious? Ah what then is the blood of my Saviour! without this blood what ſhould have become of heaven-born ſouls? God, whoſe Wiſdom is wonderful, Underſtanding infinite, and Power abſolute, could have pardoned all our ſins, and ſaved our ſouls without Chriſts bitter death and bloody paſſion; the Schoolmen and others tell us ſo: But ſure I am

from

from all eternity this way of saving souls by his death was decreed and concluded on; and God Almighty having thus determined, his power (though in itself absolute and infinite) is also by this decree determined; so that tis absolutely impossible that any soul should be saved without the blood of Christ; Let *Paul* be Heb 9. 22.
Doctor of the chair, and lets hear his determination, *Without shedding of blood is no remission, and without Remission no Salvation.* Tis disputed by some, whether one drop of Christs blood was sufficient for the redemption of souls, and to cancel the sins of the whole creation? I should rather chuse to bless God for it, than dispute about it: Thus then in a word, because of the Hypostatical Union, a drop of Christs blood was of an inestimable worth and excellency; and the value of his passion is to be measured by the dignity of his person; yet a proportion was to be observed betwixt the punishment due to man, and that which was suffered for man: That his sufferings might be satisfactory, two things were necessary; *pœnæ gravitas*, as well as *personæ dignitas*: What need of his dear hearts blood, if a drop from his hand would have bought out our inslaved souls? It was not; no, no, it was not the blood of Bulls or Goats, but that pure and precious blood of the Lamb of God, which was the price of thy Redemption; and

Gravis, ponderoſa, difficilis, immo impoſſibilis: ita Ludovic. de Dieu in Pſal. 19. 8.

would he have ſuffered ſo much, if thy ſoul had been worth ſo little? the redemption of the ſoul is precious, as the Pſalmiſt ſpeaks; precious, ponderous a very weighty thing; the excellency of your ſouls you ſee in Chriſts precious blood.

Sixthly, The excellency of a rational Soul evidently appears in that incongruity and impotency that there is in all the world to ſatisfie it; nothing but an infinite good, and that is God, can fill and ſtill the longings of it: ſhould the whole creation attempt to quietate and ſatisfie the ſoul of man, it would be an affront that God would not bear: God himſelf is the centre of Centres, the ſoul is never at reſt, till it return to him: The whole Univerſe is but as the Prodigals huſks, a mockery or baſtle to the expectations of men; there is enough and enough in the world to vex and fret, nothing to ſatiate a ſoul; nothing in the world can reſtore a ſoul *a deliquio ſpirituali*, from a fainting fit, but a taſte of Gods love in Chriſt; a ſoul under a deſertion, is as it were in a conſumption, till he ſpeak peace, and cauſe his face to ſhine in upon it. Notable is that of *Nazarius* in his Panegyricks, [*Nulli fortunæ muneribus explentur quorum cupiditates ratio non terminat; at ſi; ita fœlicitas ingrata ſubterfluit, ut ſemper pleni ſpei, vacui commodorum præſentibus carent, dum futura proſpiciant. In fine Ep.* Plin Sec.] Is not all the beauty of the world blackneſs, the light

Deus eſt χέρσον χέρσων, centrum animæ quietativum & tranquillativum.

light darkneſs, the plenty penury, the fulneſs emptineſs, the ſweet meats bitterneſs?

Mors deſiderii, ſilentium appetitus &c.

Deſire is *Hiatus voluntatis*, ſuch a chaſm and gulf as only God alone can fill; a full enjoyment of God is the death of farther deſires, a ſilence to the ſouls further appetitions, and *quoddam ſatis*.

The eye is not ſatisfied with ſeeing, nor the ear with hearing; why? becauſe the heart is not as yet ſatisfied; this once filled, all is ſtilled: But as for ſublunaries, theſe things of the world I mean, a man may break his neck before he can break his faſt upon them: as the acute *Pemble* ſpeaks.

A gracious ſoul will fix on nothing for its portion below, or on this ſide God in Chriſt; *Irrequietem eſt cor noſtrum, &c.* Such a ſoul will with *Luther* reſolve not to be put off with ſuch dung and droſs as the world affords; *Nolo ſic ab eo ſatiari*: 'Twill cry with *Auſtin*, Oh how ſweet is it to want theſe bitter ſweets! Or as in his *Enarrations* on the 102. *Pſal.* [*Non ſatiabor de mortalibus, &c.*

O quam ſuave eſt iſtis carere ſuavitatibus!

That mirror of wiſdom after a moſt rigid examen of all, after his critical and impartial ſearch and experiment, gives this as the *ſumma totalis* and product of his enquiries, *Vanity of vanities all is vanity*. Tis not all the gold of *Ophir*, or *Peru*, nor all the pearls or mines of *India*; not *Joſephs* chains, or *Daniels* royalties, nor any, nor all things within the ſphear of created nature that can ſatiate a

heaven-born ſpirit; theſe are at the beſt but κίνημα καὶ ἐδὲν, or as the French ſpeak *tres vain*, thrice vain, or ſomewhat worſe; they are to the ſoul, as ſmoak to ſore eyes, or Mercury to a green wound: This impoſſibility of their giving abſolute ſatisfaction to the ſoul, ſpeaks them of little worth; and that God alone can do it, ſpeaks out the excellency of your ſouls.

Inflare poſſunt animam, ſatiare non poſſunt.

Seventhly, Sathans malignity and enmity againſt it, evinceth the excellency of it: Tis the ſweet morſel he gapes for. He can brook it well that you have cellars full of wine, coffers full of coyn, ſhops full of wares; he can allow you to have or do any thing, ſo he may have your ſouls; throw him this and he is contented: It muſt needs be extraordinarily excellent that this mouſter of men, this ſpunge of blood ſo much maligns, ſaid *Tertullian* of *Nero*: So here, How doth this wretch rage when one ſoul eſcapes his black and bloody jaws and paws; thoſe curſed Demons are all in commotion, and Hell as it were broke looſe upon it! How does he tremble this day leſt he loſe one of your ſouls, leſt one of your ſouls be converted and healed! and how will he triumph in the cloſe of this day and duties, if your hearts be more hardned, your conſciences more ſeared, and your ſouls at a further diſtance from heaven than in the morning!

Tali dedicatore damnationis noſtræ etiam gloriamur; qui enim ſcit illum, intelligere poteſt Non niſi aliquod magnum bonum à Nerone damnatum. Apol. adverſ. Gentes.

morning! Lets learn from him; *Fas eſt & ad hoſte doceri.* Ah ſirs, lets learn from him to know the worth of ſouls; he is no ſuch fool as to project, contrive and uſe all his endeavors for the gain of that which is worth ſo little.

Tis the obſervation of a great Naturaliſt, that the Scorpions tail is ever in motion. Satan is ſo.

Scorpionis cauda ſemper in ictu eſt. Plin. N. H. lib. 11. c. 25.

There is among the Indians (as my Author reports) a kind of Serpent that hath ſuch a ſpight at the eyes of man, that it will get up into a tree or buſh, as high as a man, watch for him, then skip in upon his face and ſting him in the eye: Tis ſo with this unclean ſpirit in reference to the ſoul: Lets learn of him to ward them leſt he wound them; lets learn to prize them, ſince he does ſo much oppoſe them. *Salvian* expoſtulates the caſe, and ſadly complains of ſome in his time, [*Quis furor eſt viles à vobis animas veſtras haberi, quas etiam Diabolus putat eſſe precioſas? Quis furor eſt viles à vobis haberi quas etiam ille charas eſſe vobis debere docet, qui viles facere conatur?*

Ad Eccleſ. Catholicos libi. lib 3. p. 431.

Eighthly, And does not the excellency of the cabinet ſpeak the jewel rich, the coſtlineſs of the caſe the precioufneſs of the Watch? compare mans body with the other creatures; it out-vies them all. *Hoc ſolum* (ſays one) *eſt totius mundi miraculum:* there is much of Gods power in the creation of the other, but leſs of miracle.

miracle: Tis a pregnant and pertinent text, *Pſal.*139.14. *I am fearfully and wonderfully made*, רקמתי: i. e. *I am artificially made*; very dexterouſly, curiouſly wrought as with a needle, not one falſe ſtitch taken, not one oblique or finiſter da h with the pencil; I cannot expreſs the ſignificancy of the word. Now will man put a wooden ſword into a ſilver ſcabbard, or a brazen Watch into a golden caſe?

Rukkamti from *Rikam, acu pinxit: Pbrygio opere contexuit.*

A learned Author expoſtulates the caſe (too far) with God, for coupling a ſoul ſo noble, and ſo vile a body; [*Videtur mihi illam eſſe ſtatuam (neſcio an myſterioſam an potius monſtroſam) quam in ſomnis viderat Nebuchad. en aureum caput, animam; pedes fictiles, corpus.* ——— Φησὶ δὲ ὁ Ἐμπεδοκλὴς καὶ αὐτῶν τὰς ψυχὰς θεὰς γίνεσθαι. *Clem. Alex. Strom. lib.* 4.] I dare not with him vilifie the body, nor ſhall I with *Empedocles* deifie the ſoul, but rather conclude them both excellent, and the ſoul more noble of the two.

Ninethly, Once more, in all ages the holieſt and wiſeſt of *Adams* progeny have been moſt ſollicitous about the welfare of their ſouls: And which to me is more, the vileſt wretches, the moſt miſerable miſcreants that ever the ſun ſaw or the earth bore, when they have come to die and have apprehended themſelves under deaths arreſt, in *arcta cuſtodia*, cloſe priſoners, upon the brink of eternity, when they

they have ſeen the King of terrors about to lay his mace upon them, how conſultative and projectful have they been about their ſouls? and dying men are uſually moſt wiſe: Such as have lived without the fear of God, or care of man, when the terrors of hell take hold of them, their blaſphemies, impieties and deviliſh pranks are marſhald and ſet in order before them; now when they begin to taſte the terrors of a wounded conſcience, and are ſcorcht a little (and of this a little is enough) with the ſecret ſence and apprehenſion of Gods angry face, now when their hearts ſmite, God frowns, Hell gapes, and the Devil ſtands ready to hurry them to that region of darkneſs, how have they, how will they cry in the anguiſh of their ſpirits, Ah what ſhall become of our ſouls! Oh my ſoul my ſoul! Bedlam fools! did ever ſuch wretches live! how have we nuzzled our ſelves in ſenſual corruptions, ſecret luſts! and now what ſhall become of our ſouls! and now my brethren, does not this language of the worſt, and the care and carriage of the beſt and wiſeſt of *Adams* race now when their Mole-eyes are opened, ſpeak out, That ſouls are precious things? Ah but half has not been told you; I confeſs in the preſence of you all (*me non poſſe diſerte explicare* (as *Lombard* did in another caſe) tis beyond the line of my capacity to apprehend or expreſs the excellency

cellency of an immortal soul. You have heard it, tis precious

In the eyes of God { The Father, Son, Holy Ghost.

Of Angels { Glorious, Apostate.

and Men { Christian, Pagan.

Oh that the God of heaven would give us wisdom and grace in cold blood to meditate on these truths! The project in my heart is to dis-engage mine own soul and yours from the vassallage and slavery of sin and Satans servitude, to let you know you are too good, too great to do his drudgery.

And to engage your precious souls and mine unto the Father of spirits; let not this Discourse rise up in judgement against you; Put these truths out of your memories, pull this Text out of your Books if you will, yet what we have read and heard shall remain, it shall not return unto God void; and you shall know at last your souls were superlatively precious: Let not these truths lye as seed under a clod, nor as the Sun under a cloud long, but pray that they may spring up and shine out, and that these truths

truths which come from God may lead you again to God; pray that God would bring this word into your hearts, and your hearts unto this word; Have you been in the dark to this day, and never known the excellency of your souls, the good Lord make his own discoveries to you, and then you will, till then you cannot, know that one soul is better than a world: Ψυχῆς ἀντάξιον οὐδὲν.

Cathedrâm in cœlo habet qui corda docet. Aug.

I proceed to the Application and Improvement of this momentous truth, in two Uses.

And in the first place take these four informative Inferences: Is the soul of man so precious? Then,

1. saving Grace is a very precious, eligible thing; tis a very precious pearl; take two souls, the one gracious, the other graceless, whether of these is in the eye of God and his holy Angels more lovely, comely, amiable, beautiful and excellent? you will say, the gracious soul; a graceless soul is the Creators shame, the Devils drudge, the bodies slave, and sins receptacle; but a gracious soul is the Fathers delight, the Sons purchase, the Spirits Temple, the Angels peer, Wisdoms throne, Mans glory, the Worlds wonder: I shall say of such a soul, *Vix patitur Hyperbolen.*

Christus & cœlum non patiuntur Hyperbolen.

What *Cyril* says of man, is most true of his soul, the more noble part; τῆς ἀνωνάτω ἀξίας τὸ ἐκμαγεῖον, καὶ θεοτρεπῶς ἐξουσίας

εἰκὼν

Glaphyrorum lib. 1. in Gen. 2.7. Propter quod unumquodque est tale, illud ipsum est magis tale.

εἰκὼν ὅπῃ γῆς ἡ ψυχή: I vary but a word That which is true in Philosophy, is not false in Theology; now that which makes such, is it self much more such; doth fire makes you hot, tis it self much more hot; doth sin make you vile, debase and emasculate your souls? tis much more vile: So here, doth grace make your souls noble, more noble, lovely? then grace is a noble, excellent creature; indeed in *modo essendi* Grace will give place to the Soul, the Soul being a substance, and Grace an accident; but Grace upon other accounts is more noble than the Soul: Tis not the Sun, Moon, no nor the Empyreal Heaven that's comparable to Grace; those have a perfection natural, this a perfection moral. The Soul is precious, *Plato* will tell you tis, θεῖον τὸ ἀθάνατον καὶ φρόνιμον; Ah but what's a Soul without Grace? why tell me sirs, what's Heaven without Christ, that's a Soul without Grace. Or thus if you please, what's Paradise without a tree of life? that's a Soul without Grace: Or thus, What's the world without a Sun? why, tis a great prison, and our houses little dungeons; and that's a Soul without grace, tis a hell, a very hell: There is an hell in a local, natural consideration, *Psal.* 9.17, and there is an Hell in a moral consideration; of this it is I speak. But what's a Soul indowed with saving grace? tis more ruddy than a ruby, more

more precious then a Pearl, more poliſh'd then a Saphire; forgive me that I can ſay no more. As you hear of the excellency, ſo likewiſe I ſhall ſpeak of the elegibility of Grace; thanks to *Clemens Alexand:* for this hint.

τὸ δὲ συμφέρον τῷ κυριωτάτῳ τοῦτο αἱρετώτερον, κυριώτατον δὲ πάντων ἡ διάνοια. *Lib. 4. Strom.*

That is moſt eligible which conduceth moſt to the welfare of that which is moſt excellent; now the ſoul or mind of man is the moſt excellent, the principal thing, and Grace conduceth moſt to its preſent and future welfare, and therefore it is moſt deſireable. Saving-Grace is that in man which exceedingly takes the heart of Chriſt, and ſhall it not ours too? Let us ſtudy to be gracious indeed; as he ſpeaks of moral vertue, ſo may I much more of Grace, there is no fairer poſſeſſion in the world; treaſure we up Grace in our hearts, and thats a treaſure laid up in Heaven, or for Heaven; treaſure we up Grace in our hearts, and when we die we ſhall be ſure to leave our troubles behinde, but not our treaſures behinde. 'Twas *Auſtins* prayer, *Lord give me ſuch coyn as will ever be currant*, Grace is ſuch; then will this ſilver turn into gold, when Grace turns to Glory—— If a ſhew of Grace be ſo excellent, that thouſands ſit down with that, then what is true Grace indeed? *Si tanti vitrum, quanti verum margaritum?*

ἐστὶν λαμπρότερον κτῆμα. *Xenophon.*

Da mihi numquam peritarum.

Melius eſt pallens aurum, quam fulgens aurichalcum.

Secondly, Then ſuch perſons as have Soul excellencies are indubitably the moſt

Iuſtus ab injuſto non ſomno ſed ſomnio diſcernitur.

moſt excellent perſons; they are the men of whom the word is not worthy, however men (or beaſts rather) account them unworthy of the world; an Heathen could ſay, the very dreams of a vertuous man are of more worth then of any other mans: men who have the greateſt eyes, have not alwayes the clearest and ſtrongeſt ſight; men of vaſt intellectuals, are not alwayes the moſt diſcerning in ſpirituals; but *Solomon* following the conduct of an infallible ſpirit, diſcovers an excellency in ſuch men, and delivers it for a ſtanding Maxim, *The Righteous*, (or as the Saxons) *the right wiſe man is more excellent and abundant than his neighbour*: the evangelically righteous man, of him he ſpeaks; for there was never any legally righteous but the firſt and ſecond *Adam*; and when this paſſage dropt from *Solomons* pen, the firſt was gone from earth to heaven, the ſecond was not come from heaven to earth: they are the moſt excellent perſons, they have the moſt excellent Names and glorious Titles; they have the moſt illuſtrious extraction and honorable original; they are for more excellent ſervices; of more uſe; a graceleſs man is a uſeleſs man, like a glaſs eye or ivory tooth: They who are gracious can do what others cannot; they can divert Gods fury, live upon a promiſe, ſerve God, when all the world beſide ſerves the Devil; they have the moſt excellent

Etiam phantaſmata virtuoſorum melora ſunt quorumcunque.

μεγαλόφθαλμοι, non ſunt acutæ viſus præter vadios nimis diſperſos & diſſipatos.

cellent Incomes, *viz.* graces, experiences, comforts, assurances &c. the most excellent promises, priviledges, hopes, helps, principles: Food, cloathing guard, &c. They have the most excellent spirits, *Caleb*, *Joshua* and *Daniel* had so; do you judge of a trees goodness by the leafes or by the fruits? of a horse by his trappings or by his spirit? of men by their gold rings, or by their humble, holy, harmless, heavenly spirits? I have lately given you an account in twenty particulars of the truth of *Salomons* Aphorisme in *Prov.* 12. 26. here to expatiate or enumerate, would be a Digression at least.

Vir pius est Bruti baculo similis, cujus intus solidum aurum corneo velabatur cortice.

Thirdly, A reverential aspect is to be cast upon the meanest of the Sons of *Adam*: ther's not the poorest boy that begs his bread from door to door, but he hath in him a precious soul, a soul better then Heaven and Earth. In the *Talmud* there is this Question, why was one man only created at the first, one single man? This is one of the answers, to preserve peace, respect and reverence amongst his posterity. No man now can say, My Father is greater then thine; We are all equally honourable in our great Grand-father; Away with that scornful, torve, contemptuous countenance, cariage, and language; By how much we think our selves better then our brethren, by so much we really make our selves worser: Humilitie is mans Sublimitie. Correct

Ob pacem hominum, ne unus dicat alteri, pater meus major tuo; leve est. Pulov. de Dieu Animad. in Gen. 1. 26, 27

Viri sublimitas est humilitas. Prov. Arab. apud Lud. de Dieu.

that ſupercilious countenance, twit not others in the teeth with their inferiority, penury or poverty; add not affliction to their afflictions; to be poor is their affliction; but to be deſpiſed is no ſmall aggravation: that men are born of mean parentage is the creators pleaſure, not mens fault; and he who finds fault with them for this, faults gods wiſdome, and arraignes it at the barr of his infant and bemiſted judgment.

In the Image of God, the pooreſt man is made; trample upon him and you wrong that Image, and this King will not take it well you deface his Image; though Images may not be adored, yet his Image muſt not be deſpiſed.

As their perſons are the Image of God, ſo their condition is the appointment of God; he that made you rich, made them poor; notable is that of *Solomon*, *The rich and the poor meet together*; *The Lord is the maker of them all.* Prov. 22.2.

There's double honour due to ſome men, 1 *Tim.* 5.17. Single honor is due to every man: Let this conſideration ſtay you from oppreſſing the poor; 'tis inhumane and barbarous to oppreſs them who cannot reſiſt, and dare not complain; and from deſpiſing them; read that one Text

Subſtantiæ Angelorum & animarum rationalium inter ſe ſunt æquales; inæquales tamen, opinor, quoad operationes intelligendi, ac volendi; non pugnat enim cum ſtatu Angelorum aut Animarum beatarum ut detur diſcrimen graduum perfectionis majoris vel minoris in operationibus illorum. intellectio unius ſit acutior, promptior, facilior & ad plura ſe extendat, quam intellectio alterius.

and

and tellme how you dare insult over such as have souls as noble as your selves; *who so mocketh the poor, repooacheth his Maker. Prov.* 17. 5.

Busbechius reports that a Christian boy in *Constantinople* had like to have been ston'd to death for gagging a long-billd fowl. The very Turks a most cruel people are kind to beasts, give alms to dogs and birds; they act as men towards beasts, and as beasts toward men or shal we have no more compassion on men then they have of Birds? but I proceed to the other inferences which I shall not dilate upon. Sir *Fra. Bacons* Essays. c. 15.

Fourthly, Tis an Honorable work to be imployd about the teaching and saving of souls: Indeed, *Dat Galenus opes &c.* But the Ministerial Function is the most venerable; yet I shall disparage none. Though our persons be made despicable, and we may therefore lament in the Prophets language, they respect not the persons of the priests, they favour not the Elders; yet our Function cannot be contemptible; the Græcians did more highly honour their Philosophers then their Orators, because they taught them how to live well, these only how to speak well. In the Hebrew, the same word is used for a Prince and a Priest, to intimate, that they are to be honoured as Princes, as Princes of God. *Gen.* 23. 6. Away with those violent hands and virulent tongues which go about this day to

Semel legatus, semper honoratus. Sanctum & inviolabile apud omnes nationes legatorum nomen.

כהן כחנים

blaſt and diſparage the calling it ſelf; Their tongues are worſe then a Dogs tongue; a Dogs tongue will heal a wound, a Detractors tongue wounds that none can heal. *Auguſtus* like, they tax all the world and us in the firſt place; but this truth ſtill ſtands good, if the ſoul be ſuperlatively excellent, the work of the Miniſtry is an honorable imployment: of this I have ſpoken at large on that paſſage, 1 *Cor.* 16. 10. *He worketh the work of the Lord* &c. *Therefore here I ſhall wave it.*

Non eſt cur reſpicias diverſæ eruditionis, ſenexne ſit; nam ſi quod imperatum eſt faciat, opus Domini operatur; hoc illi nobilitatis, opum, ſenectæ & ſapientiæ fuerit loco: it. Chryſol. in 1 Cor. 16. 10.

Second Uſe. I ſhall proceed to the other uſe, and that ſhall be all I will now ſpeak to: Tis Hortative: and my eye is moſt on this. Are your ſouls ſo excellent and precious are you, and you convinced, they are ſo? Then

1. Don't hazard the loſs of your ſouls for the gain of all the word: Tis the moſt proper inference from this Text and Truth. And Oh that the Lord would help us all to mark it! Do not hazard your precious ſouls for the gain of the world. Sir, ſaid the French King, to H. 3. his Brother, *n' hazardons paſs un double* Henry *contre un Carolus*, let us not adventure a double Duckat to a ſingle penny.

Tis *Gorran's* gloſs upon the text: the more a man hath gaind and obtaind of the world, the more he hath got of hell; how

ſtark

ark dead ſhould this ſtrike our hearts to
he world, and the things of the world?
Lord, thou who haſt overcome the world
or us, overcome it and the inordinate
eſires of it in us.

What a lamentable thing is it, to ſee
nen purchaſing Hell for themſelves, whilſt
hey are projecting how to purchaſe
ands for their heirs!

1. Will a wiſe man hazard the loſs
of his pretious ſoul for that which is full
of uncertainty? riches are ſo; ſee 1 *Tim.*
6. 17. *Prov.* 23. 5. *For riches certainly,*
bray mark it well, *riches, certainly make*
themſelves wings, &c. Shall a man who
ees a flight of Doves upon his ground, ac-
ount himſelf a rich man, when as they'l
e gone at a ſhoot or a ſhout? So will
iches at the ſtroke of death.

Quale iſtud bonum eſt quod ſemper timeas, amittere, quod vel auferendum abs te metuas vel à te relinquendum ſcias? Aug. Ep. 142.

Solvet divitias mors ingratiſſima veſtras.

Riches, like bad ſervants, never ſtay
ong with one maſter; what certainty
n that which one ſpark of fire, one
torme of wind, one falſe witneſs, may
ake away; *Huiuſmodi comparandæ*
unt opes quæ cum naufrago ſimul ena-
ent.

2. Will a wiſe man hazard his preci-
us ſoul for that which is ſo unneceſſary?
ll ſublunaries are ſo; Cannot a man be
appy if he be not wealthy? nay how can
e be happy that is ſo? See that text *Ha-*

Hic propheta densum lutum appellat congestas opes. Drus. in loc.

ackkuck 2. 6. *Wo to him that increaseth not his, how long? and to him that laden himself with thick clay*, עבטיט 'tis a compound word; by it he understands Treasures of riches; or if you please, read at leisure *Mat.* 19. 23, 24, 25. riches are heavy burdens, they are call'd so, Gen. 13. 2. And *Abram* was very rich, the word is כבד *gravis fuit*, he was very heavy.

An ideo Angelus pauper, miserve qua jumenta non habet?

Who will account an Angel poor because he hath no houses and horses, or count him unhappy because he has no Rings, no Jewels, no foot of Lands? & their riches are of another, of an higher nature; so are the souls too. Poor *Lazarus* gets into *Abrahams* bosome, the rich man is in hell. *Lazarus* was a Preacher as some think, and *Dives* a lawyer; sure I am, *Lazarus* in heaven is now rich, and sound enough, *Dives* in hell is now poor enough; *Lazarus* was the begger on earth, *Dives* the begger in hell, *Luk.* 16. 24.

Thirdly, Will a wise man hazard the loss of his pretious soul for such unsafe things? All sublunaries are so, *Pro.* 1. 18. 1 . does not the Coffer hasten man to his Coffin? Does he not for his ring lose his finger? A snake may be amongst roses and a snare mongst riches. The Romans ript up the bellies and bowels of the Jews, to search for gold; *Auri sacra fames*; and did you lay your gold there

yo

ou might meet with ſuch *Romans*; the *Americans* had been more ſafe, had they had leſs gold; they thought gold was he *Spaniards* God, 'tis too much the *Engliſhmans*; 'tis mans pocket god, and his ouls Devil.

Fourthly, Will a wiſe man hazard the loſs of his pretious ſoul for vain things? ublunaries are ſo: All in heaven count them vain, all in hell count them vain; *Jacobus* piece is but as a chip to them; hall we only play the fools ſo much as to norize them at ſo high a rate? In the *Eccleſiaſtes* you have two excellent Texts, he firſt but one, and the laſt but one of hat Book, and all things betwixt thoſe wo are vanity: ſhall I hint the former o you, *Vanity of vanities, vanity*, &c. 'Tis a Text well known to you; you have all heard it, many of you have experienced the truth of it.

Fifthly, will a wiſe man hazard the loſs of his precious ſoul for deceitfull things? theſe are ſo. I have read of a River in *Spain* that ſhews all the fiſh in it to be like gold, but take them into ones hand, and they appear in their native colours; when we are in proſperity, theſe things are great in our eyes; when under the rack of extream pains, we ſee at once both their vanitie and our folly; my brethren, ſhall I tell you theſe eight Truths?

In agro Carrinenſi Hiſpaniæ, &c. Plin. N.H. lib. 2. c. 103.

Eight Aphoriſms.

1. The moſt compendious way in the

World to be rich is to be content: This is the ſhorteſt, ſureſt, ſafeſt way: To deſire much, is the rich mans poverty; to be content is the poor mans riches.

2. He who is not content with a little, will never be content with much: 'Tis a *Paradox*, but very *Orthodox*. There is as much in a penny as in a pound, to ſatiate a ſoul: Gold never was the patron of ſuch an advowſon as true contentation.

3. A man may be rich with a little, and very poor with very much; that's the third aphoriſme. 2 *Cor.* 6. 10. As having nothing, and yet poſſeſſing all things. *Fidelibus totus mundus eſt divitiarum.* Aug. Ep.

Fidelibus totus mundus eſt divitiarum. Aug. Ep.

4. The way to have more of the world is to mind the world leſs; 'tis juſt with God to blaſt and curſe our indeavours, when our deſires are immoderate in ſeeking great things for our ſelves.

5. Tis an hard thing to get a little of the world, a very eaſy matter to get much; hard to get a little juſtly and honeſtly; eaſy to get much unjuſtly, by uſury, oppreſſion and violence.

6. *In the grave it is all one,*
Who hath had all, and who hath had none.

7. Tis better to be poor by Gods appointment, then rich by the Divels advancement.

Pſal. 37. 16. 8. *A little that a righteous man hath, is better then the riches of many wicked:*

Better,

Better, because he hath inward peace with it: and because he hath grace to use it to Gods glory, his own and others good; and because they have better title, they have it, and him who gives it, gift and giver too, both the stream and spring: *Et Dulcius ex ipso fonte*, &c.

9. He who makes the world his God, while he is in this world, what will he do for a God, when he goes out of this world?

'Tis more noble for a man to inrich than to be rich.

Ah what folly is it for men to desire so much goods, and yet never take paines to make themselves good, but are wel contented to be themselves the worst thing in or about their houses! The Crocodile thrives as long as it lives; so should our desires of grace; but not of the world.

Two things make man compleat. ἐνεργητὸν καὶ ἀληθευέν. *Quamdiu vivit crescit.* Plin. lib. 8. c. 25.

Nothing (saith that great Naturalist) can extinguish the combustible slime of the pond in *Samosaris*, or the burning flame of the high hill *Chimæra*, but earth; and can this onely quench the spark in our hearts?

The Rabbins say that the Iews were so taken with the golden calf, that they drank the very dust of it, and presently thereupon had golden beards.

Neer to *Manduria* (says he) in *Salentine*, there is a lake brim full, put in never so much, it runs not over; take out never so much, and still tis full. God is such a good; he and all that he hath made are no more then himself; and nothing that is made, an everliving portion for an everliving soul.

What folly is it for a man to toile so much

much for the world, and live poor that he may dye rich, live like a begger and dye like a fool! this man is worse then that rich fool; for he lived while he lived of what he had; and since I am fain on him, let me discover his folly to you; his name was *Herod*, or *Ninensus*; I read so: his folly appear'd to Christ many ways, to us it appears some ways, to himself tis probable no ways. — To us thus, I shall only hint.

Luk. 12. 19, 20. opened.

1. *He thought within himself*:] a wise man would have consulted God, and good men: *Prov.* 3. 6. In all thy ways acknowledge him: *i.e.* Consult him: a man spiritually wise will make God of his counsel in all his transactions.

2. *I have no room*] yea enough and to spare; therefore *Mentitur*, as *Stella* tells him, he lies; the poor mans belly is the rich mans barn, *Eman. Sa in loc.*

ἔχεις ἀποθήκας τῶν πτωχῶν τὰς γαστέρας πόλλα δυναμένας χωρεῖν. *Theophil. in loc.*

3. *My Fruits*] Thy fruits! they are Gods *Hos.* 2. 9. not thine; what canst thou call thine, (sin excepted) *when thou art not thine own?* 1 Cor. 6. 19.

Vel idcirco demens, quod cùm non sit nostrum quod sumus, multò minùs nostrum esse potest quod habemus: ut Valerianus apud Heinsium in loc.

4 *This I will do*] if God will; without him thou canst not say so, much less do so.

5. *I will pull down*] 'tis wisdome first to cast how to build them up; this fool talks first of pulling down.

6. My

6. *My Barns*] one at once had ſhewd more wiſdome; he ſpeaks as one fitter to be purg'd with hellebore, as *Stella* notes.

7. *There will I beſtow*] on the poor rather; but not one word of God, or heaven, or poor brethren.

8. *My goods*] thats good which doth us good, or whereby we do others good; theſe were his bain, not his bleſſing: *illud ſolum eſt lucrum ubi fructus perpetuus, & merces æterna*; Ambroſe Ep. 44.

9. *Soul, thou haſt*] a lye! his ſoul had nothing laid up but horror, terrour, wrath and vengeance: what he had in his Barn's was not good for his ſoul: *Bonum corporis Animus. Bonum Animi Deus.*

10. *Much goods*:] another lye, and a loud one too! had he houſed all the earth affords, it could not be much: what Fools call much, wiſemen count nothing; the earth and all it hath, in compariſon of heaven, is but as a (.) a point, or a pins head.

Scipios goods were all in toys that did him no good; ſo were this rich mans. *Plut. in M. Cato, p. 356.*

11. *Layd up*] a third! loſt rather, for thoſe things are loſt by laying up, and kept by laying out: when *Date* is put out ofdoors, and caſhierd, *Dabitur* loſt himſelf; this ſentence (Give, ſo ſhall it be given unto you) is a true ſpeech, ſays *Luther*; it is that which maintains my houſe.

Colloquia menſalia p. 231.

12. *For many years*] O the blindneſs of this wretch ſays, *Auſtin! una nox non ei ſupererat*: he has not one night to live, and

and yet projects as if he ſhould never dye.

13. *Take thine eaſe*] ὦ τῆς ἀλογίας, ſays *Baſil*: fool, can a full barn eaſe a graceleſs, empty ſoul, as thine now is? an heart full of terror and aſtoniſhment, as thine anon ſhall be?

14. Once more, *eat, drink and be merry*:] if he ſpeaks to his ſoul, he ſpeaks like an Aſs as he was: for as *Theophilact* well obſerves, λογικῆς ψυχῆς ἀγαθὸν νοῆσαι, λογίζεσθαι, &c: By this time you have heard enough of this fool; Tis a Text (of which I may ſay as *Theodoret* do's of that *Mat.* 12.36.) would make us all tremble: he ſtands branded and ſtigmatiz'd for a fool to teach us wiſdom; he is (as it were) hung up in chains of Iron to make rich men quake and tremble: Shall I now leave *Auſtins* counſail with you, *O ſi ſapis mi homo*, O man if thou be wiſe, let the world paſs, leſt thou paſſe away with the world; fix thy heart on God, let him be thy portion, fix thine affections upon Chriſt, he is thy redemption; on heaven, let that be thy manſion. *Accipe fidele conſilium &c.* Take good counſel, Wouldſt thou be better then thou art? I know thou wouldſt; all know it, all deſire it; then ſeek what is better then thou art, that ſo thou maiſt be made better then thou art; whatever thou ſeekeſt, upon earth, is worſe then thy ſelf; lift up thy heart towards heaven; haſt thou a mind of gold? Do what thou canſt probably, thou ſhalt never

never obtain it; wouldst thou have God, an interest in Christ, or heaven? these are attrinable.

Oh let this thrice happy man, now in glory, let his contempt of the world teach us all to contemne the pleasures, honours, profits, pomp and pageantry of it! how dead was his heaven-born soul to it, how little taken with it! he well did know that many were troubled with it, and many troubled themselves for it: He knew that he who made all things good, was much better himself, &c. God was enough, and enough, without the world; the world nothing at all without his God. Excuse my prolixity in this particular; tis the main thing in our designes in opening this Text, to work you out of love with the world: O take that counsel and Ile proceed: *Love not the world, nor the things of the world*; pray mind it, he doth not say, Have not the world, nor the things of the world; nor thus, Use not the world, &c but Love not the world.

Labor in acquirendo, Timor in possidendo, Dolor in amittendo.

1 Joh. 2. 15.

2. Are your souls superlatively precious? then bless God for them; a good man will love a man whom he never saw, only upon the report he hath heard of his holiness, and excellencies, and bless God for him; and will not you bless the Lord for your pretious souls, upon the report you have had of their dignity? Adore him, admire him who made them such.

Tis

Vaſquez Tom. 1. Diſp. 87. Tis upon the account of your pretious ſouls, that his watchful eye of providence is more on and over you, then the other creatures; Tis true his providence is *infinita in omnibus, infinita in ſingulis,* but over none as over you.

Tis becauſe of your ſouls the glorious Angels behold you with ſo much honour and veneration; they know not but that you ſhall bear a part in thoſe celeſtial Anthem's ſinging *Hallelu-jah's to the King eternal.*

Tis your ſouls that make you capable of grace and glory; of all thoſe good things which Chriſt hath purchaſed for men, or promiſed to men; under the ſun there's none beſides capable of bliſs and felicity.

Though in other reſpects others excel you, yet in reſpect of your pretious ſouls you are equal with them; and if more gracious, you are more noble: The *Scythians* herein rejoyc'd, though they had no vines, nor Muſick, yet they had the Gods amongſt them: And you have pretious ſouls in you: Take heed of ingratitude, tis a ſin againſt the light of nature, and dictate of reaſon, *velut fermentum omnia peccata permeat.* Aquinas. 22. Q. 107. A. 4.

3. Do your indeavour then to get your pretious ſouls healed. *Lord, heal my ſoul,* Pſal. 41. 4. thats the humble petition of that royal Pro-

ophet: observe, and I will not stay you ng upon't.

A choyce subject of prayer, *Health.*
A choyce subject of health, *The Soul.*
A choyce way and means for the obining of soul health, *and that is prayer.*
A choyce and eminent Physitian, *The ord.*
The Lord; one who hath Authority, Ability, Fidelity, and Dexterity enough to eal sin-sick souls.
The patient is *David*, a man honoured rom heaven with this signal Testimony, *man after mine heart:* The part affectd, his soul; the disease, sin; the Physitin God.
Concerning the Patient, observe,
His piety, tis rare to find Kings upon heir knees praying.
His ingenuity; I have sinned; *Ego sum ausa hujus doloris.*
His prudence; (1) he addresseth himself to one who never faild any he took in hand: (2) his care is mainly about his more noble part, his soul; he do*s* not (as that man in *Plutarch*) go to the Chirurgeon to have his sore finger healed, when as his lungs were putrifying, and he took no course to cure them. *Hippocrates* tels us, and we know it is true, When two diseases seize upon a man, not both on one part, the greater swallows up the sense of the lesser: It was so with *David*; Sirs, get your under-

Δύο πόνων ἀμαχυνομένων, &c. l. 2. aph. 46.

underſtandings healed; there is much darkneſſe in them yet; the *Arimaſpi* a people in *Scythia*, had only one eye, and in the middle of their foreheads. The Soul hath onely one eye. *viz.* the intellect; the will is a blinde faculty, and follows the dictate of the practical judgement; The underſtanding is the leading faculty of the Soul, and the more noble faculty of the two (if they be two diſtinct) and therefore get them healed.

Quod Philoſophantur intellectum & voluntatem eſſe duas potentias re ipsâ diſtinctas, eſt dogma Philoſophicum ab omnibus haud receptum: ita Clar. Davenant. in Determ. qu. 37. pag. mihi 166.

Facultates Animæ rationalis vulgò ſtatuuntur Int. & Vol. ſub intellectu comprehenditur memoria intellectualis; animæ ſeparatæ reminiſcuntur. Hæ tamen potentiæ non diſtinguuntur inter ſe realiter. Heerbord. Colleg. Phyſicum. p. 62. Theſ. 19.

Ita Pembelius noſter, de naturâ & proprietatibus gratiæ & fidei, pag. 11, 12. *in Folio.* ἐπίχω.

An voluntas ad volendum determinetur ab intellectus practici judicio ultimo, ita ut hoc judicio ultimo ac comparato poſito non poſſit non velle & neceſſario velit, eſt queſtio graviſſima: videat qui velit inter recentiores & Scholaſticos, Eſtium. lib. 2 diſt. 4. *& philoſophos,* Heerbordum Colleg. Ethic. Diſput 10.

Voluntas mea eſt infirmus meus.

Get your wills alſo healed of their connatural and acquired obſtinacy, ſtubbornneſs, contumacy and rebellion: or elſe your wills will bring you to Hell; and alſo your affections healed; don't ye love what ye ſhould hate, and hate what ye ſhould love? Mary *ſtood without at the Sepulchre weeping*, weeping (tis probable) when ſhe ſhould have rejoyced; and

Joh 20. 11, 13.

do

o not we on the contrary, many times rejoyce when we have cauſe to weep? get our hearts healed of their hardneſs, cured of their carnality, &c. Go to God, my beloved; he, and he alone can take down the power of ſin, and take away the guilt of ſin, and take out the ſtain of ſin, and take away the puniſhment of ſin. The Lord Jeſus who was crucified for us, can crucifie corruption in us; he can ſcreen our ſouls from everlaſting burnings. *Julians* Phyſitians could not cure him, nor *Trajans* him; therefore this is ſaid this day of him and his Phyſitians, Here lyeth *Trajan* the Emperour, who may thank himſelf for his diſeaſe, and his Phyſitians for his death: Chriſt knows how to heal you; notable is *Auſtins* gloſs upon this, *Pſal.* 41. 4. *Scit Adæ ſano homini præceptum dediſſe ne languorem incurreret, dixit in paradiſo, Hoc manduca, hoc noli; Non errat nunc ut ſanum pro putre ſecet; novit vitium quia ipſe fecit naturam; committamus ergo nos medici manui*; yea and he will heal your ſouls, they ſhall be healed or the fault ſhall be your own, *Hoſ.* 14. 4. *Jer.* 51. 9. Attend upon him in the uſe of his Ordinances: Snow water is prejudicial to men, as *Aulus Gell.* obſerves; but the waters of the Sanctuary have an healing influence, *Pſal.* 107. 20. Goſpel balm is ſalutiferous; man lives more on the air than on his other meat: Keep them in that air where the Spirit breaths in his Ordinances.

Primus ſanitatis gradus eſt velle ſanari. Senec.

Improve all afflictions, welcome the rod if God bring it; the health of your souls may be much promoted when your bodies are afflicted; a cross may be very useful to bring us to Christ; afflictions are no obstructions to our souls salvation. Happy man whom the Lord brings home, whether it be by his word or rod, by his whip or whistle. But I have dilated upon this before, and therefore take it here but what is pertinent to the theam before me, and not all that neither.

Psa. 119. 71. Rom 8. 18. 2 Cor. 4. 17.

Fourthly, Are your souls superlatively precious? then do your devoir, use your utmost abilities to have them enlivened. *Let my soul live*, tis *Davids* prayer *Psal.* 119. 175. Tis heavens method, first to give the life of Grace, and then the life of Glory: Alas what a pitty is it to see our bodies, our childrens, our peoples living; and our souls, ours and theirs too so spiritually dead! Ah sirs, tis but a small thing, this life of Nature I mean. Turks and Tartars live so, our beasts live so; how can we secure this from deaths arrest?

Non est res magna vivere; vivunt omnes servi tui, animalia omnia. Sen. Ep. 77.

There is no difference, Death hath made
Equal the Scepter and the Spade.

Fata non servant ordinem inter juvenes & senes. Sen.

Him that escapes the sword of *Hazael* shall *Jehu* slay, and him that escapes the sword of *Jehu* shall *Elisha* slay, and him that escapes the sword of *Elisha*, death will

ill slay, 1 *King*.19.17. This life is a living death, or a dying life; and then what all become of these souls (poor or precious may I call them?) if they be dead in sin, they must die for sin; die they must and never be dead; my heart trembles to think, and my tongue faulters in speaking, my hand shakes in writing, ah what shall become of thy soul, and of thy soul if in this doleful case and dismal state! Let us in the fear of God now, now, sirs, let us now resolve to give no sleep to our eyes, nor slumber to our eye lids till we have prevailed with the Lord of life for the life of our precious souls; tis a royal and religious resolution; this life of grace is the most honorable life, tis the life of God; till then we live like beasts, though we look like men; tis the most comfortable life, the most peaceable life, the most commodious, and profitable life, and in a word, the most durable life; it shall never terminate, or if it do, it shall be in the life of glory; but a Saint as a Saint cannot dye.

Tis *A Deo, cum Deo, ad Deum.* Ephes. 4. 18.

In hác vitâ quod vivo, non est vita mihi, sed Christus; quod si moriar, non sic quidem moriar quia in me vita erit. Chrys. in Phil. 1. 21.

Lord thou hast brought us into thy banquetting house, now *let thy banner over us be love*, say unto our souls Live; thou hast said in thy word, *Hear and your souls shall live*: Eve lost her soul once by hearing the Devil in the Serpent; thou hast appointed hearing thee in and by thy Messengers to be the way for regaining of the life of our souls; thine Ordinances

Eight Argumentative hints concerning the necessity of the life of the soul. See in my *Catastrophe Magnatum*, p. 217, 218, 219.

will be but as wells without water, a breſts without milk, as an empty cask or a deaf, dead nut, if thou Lord wor not with them, and breath not in then upon our dead ſouls: Lord, as tho haſt given a being to thine Ordinances ſo give a bleſſing to us by thine Ordinances, and let them be bleſt of thee who ar ſent by thee to hold forth the word of life draw thou nigh unto our ſoul in the wa of mercy, and we will draw nigh to the in the way of duty: can I come nigh t fire and not be warmed, or come nigh t God and not have my ſoul quickned ſhall not the men and means of thine ow appointment be ſucceſsful in thy time ap pointed? I believe, Lord, thou canſt ſa Live and I ſhall live; this is thy promiſe *Hear and thy ſoul ſhall live.* Amen Amen. Let theſe or ſuch like be th breathings and pantings of your ſouls.

Verbum Dei eſt medium, pabulum, & regula vitæ.

Promittendo ſe fecit debitorem. Aug.

Fifthly, Are your ſouls ſo precious then I beſeech you work, yea *work out the ſalvation of your ſouls with fear and trembling*: Attend upon God in the way of his Ordinances, his love and wiſdom is ſeen in their appointment, our wiſdom and duty in their improvement: tis fit that he who redeems from eternal miſery, ſhould chalk us out the way to glory; Know it, he that made thee without thee, will not ſave thee without thee.

Phil. 2. 12. *Non tantum agite ſed ſatagite.* Lorin.

Rem inchoatam provehite eo uſq; donec alſo vatur Camero in loc.

Si ſine te ſummus te rerum condidit Author,
Non ſine te ſalvum te volet eſſe Deus.

And out of his way he will not ſtep to ſave your ſouls: 'Tis true, 'tis poſſible to get to Heaven without ordinances; without their praying, hearing, or communicating infants do; but I know no poſſibility of our getting to Heaven in neglect and contempt of Ordinances and holy Inſtitutions: *How ſhall we eſcape?* Heb. 2. 3. ſays the Apoſtle; pray mark it well, how ſhall we eſcape? *i. e.* we know not how we poſſibly can eſcape *damnation, if we neglect ſo great ſalvation*; mark it again, if we Apoſtles, we Saints, if we neglect; and what ſhall they do who contemn them? and do not ſuch neglect and contemn ſalvation, who contemn the means of ſalvation? he contemns health, wealth and life, who contemns the means. τὸ πέλος καὶ τὰ πρὸς τὸ πέλος, the end and means conducing to that end muſt be eyed, or both are neglected: So great ſalvation, ſo great redemption purchaſed by Chriſt; great indeed; twas accompliſhed by the great God, it coſt a great price; tis from great evils, *viz.* the wrath of an incenſed Majeſty, eternal burnings, *&c.* tis to great priviledges, benefits, *&c.* and in a word, of great things, precious ſouls; and ſhall men eſcape if they neglect this? Neglect not the ſeaſons of *Ar.*

will be but as wells without water, breſts without milk, as an empty cas or a deaf, dead nut, if thou Lord wo not with them, and breath not in the upon our dead ſouls: Lord, as tho haſt given a being to thine Ordinance ſo give a bleſſing to us by thine Ordina ces, and let them be bleſt of thee who a ſent by thee to hold forth the word of lif draw thou nigh unto our ſoul in the w of mercy, and we will draw nigh to th in the way of duty: can I come nigh t fire and not be warmed, or come nigh t God and not have my ſoul quickned ſhall not the men and means of thine ow appointment be ſucceſsful in thy time a pointed? I believe, Lord, thou canſt ſa Live and I ſhall live; this is thy promiſ *Hear and thy ſoul ſhall live.* Amen Amen. Let theſe or ſuch like be th breathings and pantings of your ſouls.

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Si sine te summus te rerum condidit Author,
Non sine te salvum te volet esse Deus.

And out of his way he will not ſtep to ave your ſouls: 'Tis true, 'tis poſſible o get to Heaven without ordinances; without their praying, hearing, or communicating infants do; but I know no poſſibility of our getting to Heaven in eglect and contempt of Ordinances and holy Inſtitutions: *How ſhall we eſcape?* Heb. 2. 3. ays the Apoſtle; pray mark it well, how hall we eſcape? *i. e.* we know not how we poſſibly can eſcape *damnation, if we neglect ſo great ſalvation*; mark it again, if we Apoſtles, we Saints, if we neglect; and what ſhall they do who contemn them? and do not ſuch neglect and contemn ſalvation, who contemn the means of ſalvation? he contemns health, wealth and life, who contemns the means. τὸ πέλος καὶ τὰ πρὸς τὸ πέλος, the end *Ar.* and means conducing to that end muſt be eyed, or both are neglected: So great ſalvation, ſo great redemption purchaſed by Chriſt; great indeed; twas accompliſhed by the great God, it coſt a great price; tis from great evils, *viz.* the wrath of an incenſed Majeſty, eternal burnings, *&c.* tis to great priviledges, benefits, *&c.* and in a word, of great things, precious ſouls; and ſhall men eſcape if they neglect this? Neglect not the ſeaſons of

grace, leſt the God of grace hereafter neglect thee. Seaſons are not under thy lock and key; thouſands have loſt their ſeaſons and ſouls together; now when God calls, the Spirit breaths, Miniſters beſeech, diſeaſes arreſt, and death is coming up into your palaces, now ply the Oar, now work, now or never. *Judas* repented, *Eſau* mourned, but not timely, truly; the damned in hell may weep their eyes out of their heads, but never ſin out of their ſouls nor their ſouls out of Hell.

To want an opportunity, and yet to have an heart to Ordinances, argues these to have good affections; to want an heart when thou haſt an opportunity, is to a gracious ſoul a great affliction; to have both is a ſpecial ſignal mercy, much to be priſed; let that good day be well improved.

You that are young ones, *ad vos mihi ſermo juvenes*, as *Auſtin* ſpeaks, to you I ſhall firſt direct my ſpeech: Set about this work now; reſolution is the life of action. Mark it well, that ſoul that would have reſt at laſt, muſt give ſin none now. Waſte no time in the beginning of your lives, if you would want no time in the end; you have now time enough, if the Lord will give you wiſdom and grace to improve it; live much in a little time; and know it, all your time, ſuppoſe you live eighty years longer

Non parum temporis habemus, ſed multum perdimus, Sen.

onger will be little enough; it will be the rejoycing of Jesus Christ now in heaven to see you inquisitive after the salvation of your precious souls. Heaven is ever brim-ful of joy; but a fresh barrel is broacht, it runs over, when the Churches enemies are confounded, *Psal*,2.4. *Prov*.1.26. *Rev*. 19. and when the souls of young ones especially are converted, *Luk*.15. 7,10.

Two things we read of in Scripture which cause joy in heaven.

And shall I tell you what I think in the words of *Ant. de Guevara? Tristis erit recordatio male actæ juventutis*; the remembrance of mispent time in youth (should you live to old age) will be bitter as wormwood and gall; you may come to rend your cloaths, tear the hair off your heads and beards, and cry out in the horror of your hearts, and anguish of your spirits, saying, we are now τομβογίροντες, ripe for death, and ready for hell; O the sins of youth, of youth! we have been full of business all our lives, yet never made religion our business; full of cares, but never were careful of our precious souls; now we are mindful of that, *Remember thy creator in the daies of thy youth*: Ah but what base vile wretches have we been! now we remember that God will turn them into hell that have forgot him, and tear them in peeces, *Psa*. 9.17. *Psal*.50.22,23. He has not been in our thoughts at all, and did ever childe forget so good a father, or creatures so good a God!

Inter familiares Epistolas ad Alphonsum Spinelum.

Tam Dei meminisse opus est quam respirare.

To aged persons.

To you who are now upon the brink of eternity; set your selves about this work; old age is full of rhewms, Catarrhs, diseases and distillations; an age which meets with fewer oppositions, I think, but greater indispositions; you are now come to go on three legs, and see with four eyes, your spirits and blood exhausted, tis high time for you to make provision for your souls future condition: To neglect it so long (as here I suppose you, and too many really have done so) is as if a man should go three-score years to School and never open his book to learn till the last day when he must leave it, and then he begins with his A, B, C, and before he arrives at D, Death hurries him to H. Hell; or as if a man should neglect the ploughing of his land, and casting in of seed, whilst others are close at work; and then when others are taking in the precious fruits of the earth, he begins to prepare for plowing, *&c.* *Demosthenes* was vext to hear the Smith striking on the Anvil and himself not writing; and have you seen others close at work in the Lords vineyard, praying, hearing, searching their own hearts, *&c.* and were you never animated thereby? Had God so great a care in your creation, and will you have none about your salvation? what shall become of them when you die, if your care of souls be such while you live? what folly

is

is it, sirs, for a man to neglect the salvation of his soul till the very last hour, and then when he shall retain it no longer, begin to resolve upon his work? I would not disanimate any within these walls, nor would I leave you (lest death find you) in this damnable posture; read and tremble (I need not to run a paraphrase upon such plain texts) *Isa.*65.20. *Jer.*6.11. All ages that have lived careless, irreligiously and graceless, that feel the fury of the Lord, Remember four things, young and old.

1. A care of your precious souls, is a care of every thing.

2. No true care of your precious souls, and you have no care of any thing.

3. Tis an infallible character of a graceless wretch, an evident demonstration there is no fear of God in that mans heart who neither fears his damnation, nor cares for his salvation: But I know better things of you.

4. If your souls perish eternally, you are the greatest losers; God can and will glorifie himself of you though you be damned; *is it any benefit to the Almighty that you are righteous*? or any prejudice to him that thou art not so? whether your souls be in heaven or hell, he'l meet with you, and have glory from you. I proceed. Iob.22. 2,3.

And now you are working, take not your hands off till you have attained a full assurance

assurance of the eternal salvation of your precious souls. Before I can speak to this, let me premise these four Considerations.

1. A full assurance is attainable; others have had this, and so may you; they have been assured of their election, 1 *Thess.* 1. 4. *Knowing your election of God*; the Spirit of God hath opened this book, and shewed the Saints their names in it: They have been assured of their Adoption, *Rom.* 8. 15. of their Justification and Remission, *Rom.* 5. 1. the Schoolmen will acknowledge this; of their Sanctification, 1 *Joh.* 3. 14. of their Union with Christ, 1 *Joh.* 2. 5. and 3. 24. of their Perseverance unto the end, 2 *Tim.* 4. 17, 18. 2 *Tim.* 4. 7, 8. but above all *Rom.* 8. 38, 39. *Philip.* 1. 6. 1 *Pet.* 1. 5. and of eternal glory. 2 *Cor.* 5. 1. *Heb.* 10. 34. And as they did, so you may attain it: If it were unattainable, why are we commanded to give diligence, &c. 2 *Pet.* 1. 10. Will a man indeavour to wade the vast Ocean, pull the Sun out of heaven, tell the number of the piles of grass upon the earth? Impossibility of attainment, deadens all indeavours; see *Heb.* 6. 11. and Chap. 10. 19.

2. A full assurance is not easily attain-

Quando spiritus testatur, quænam relinquitur ambiguitas? Chryſ. *Ipsam fidem quando inest in nobis, videmus in nobis.* Aur. *Durandus lib* 3. *Dist.* 23. *qu.* 3. *Alex. Halens. Cajet & Aquinas ipse; ita Thomas: Quicunq; habet scientiam vel fidem, certus est se habere: quia de ratione fidei est ut homo sit certus de his quorum habet fidem: omnis enim habitus intellectivæ partis,* &c

In two cases God gives early assurance
1. When he intends men shall die soon, he ripens grace soon.
2. When he calls men out to some eminent services soon after conversion. So *Strong*, in his 3. Serm.

ed;

ed ; It is a long time before a ſmall twig will come to be an Oak; aſſurance comes gradually ; a believer muſt grow in grace and aſſurance too. I cannot but ſuſpect that aſſurance which is eaſily got and kept, eaſily attained and preſerved: The rather give all diligence 2 *Pet.* 1.10. 'tis not got without much diligence in prayer, hearing, receiving, &c. An eaſie aſſurance is ſeldome a well-bottom'd aſſurance ; tis rare that God gives it eaſily and early.

3. Onely a child of God is here exhorted to labour after aſſurance ; the doctrine of repentance, not of aſſurance, is ſuitable for others : the convictions and not the conſolations of the ſpirit, they are not yet capable of theſe aſſurances whoſe hearts are proud, uuhumble, unconverted. They have indeed ſome aſſurance, that God loaths them, not that God loves them ; aſſurance they have, but of what ? that they have no well-grounded aſſurance; they may have this aſſurance, that they want a well grounded aſſurance: Afflictions will try your aſſurance, and death will, and God will : Look to it then.

Whilſt the heart is in love with ſin, tis in vain to expect God ſhould manifeſt his love to the heart.

4. A child of God may be without this aſſurance ; I think more go to heaven without it, then with it : A man may have the ſpirit of comfort, and yet ſeldom have the comforts of the Spirit: Theſe may be irrecoverably loſt; that cannot

Certitudo ſalutis eſt filia & famula fidei, non ipſa fides.

not poſſibly; there is an opinion amongſt us, that Saints cannot ſin, a child of God lives without ſin; a good one if it were true, but becauſe not true, therefore not good; if this opinion be true, then

They may yield perfect obedience to all commands; they cannot ſay we are unprofitable ſervants; This is a Popiſh aſſertion.

They have no need of repentance, faith, &c. Are they juſt? then they muſt live by faith, *Hab.* 2. 4. Are they men? then they muſt repent. *Acts* 17. 30. For now he commands all men everywhere to repent.

Then what need have they of Chriſt as King to ſubdue luſts, as Prieſt to expiate offences, as Prophet to teach them, or as a Saviour? *Mat.* 1. 21.

Then how can they dye? *Rom.* 5. 12. with *Gen.* 2. 17.

Tnen God himſelf is a Lyar. 1 *John* 1. 10. his word untrue, *James* 3. 2. eſpecially obſerve that, *Eccleſ.* 7. 20. groſs abſurdities, horrid blaſphemies. The beſt of men are but men at the beſt; they do ſin, and the leaſt ſin may intercept between the ſoul and the light of his countennace, may obſcure a believers evidences; a Bean as well a Beam, laid upon the Ball of the eye will hinder thee from ſeeing the Sun; ſo here: full aſſurance is a rich and rare priviledge; tis but a ſtep

Omne ſenſibile poſitum ſupra ſenſum impedit ſenſationem.

ſhort

ſhort of heaven, or heaven on this ſide heaven, but many ſtep to heaven before they have it. I have been too long in theſe; Now then know it, Though it be Gods good pleaſure to ſuſpend it, and withdraw it, yet tis your duty to ſeek it, to work and wait for it; in the want hereof you muſt not murmur nor be impatient, nor may you caſt off indeavours and be negligent: have you only ſome hopes? bleſs God for that; you deſire more, but deſerve leſs; your ſouls might have been filled with horrour and deſpair; yet ſit not down with hopes mixt with fears, jealouſies and uncertainties.

God is willing, you know; he loves you dearly; and ha's provided for you liberal y, he is as willing you have a triumphing faith as a true faith; that you ſee the Thrones on which you ſhall ſit in heaven, as to let you live on earth: this is one main end of Goſpel adminiſtrations and diſpenſations, one principal end of the publiſhing and penning of it: *viz.* to work grace in graceleſs hearts, and to diſcover grace in gracious hearts; to let them know they ſhall have, nay that now they have eternal life. 1 *Joh.* 5. 13. with *Epheſ.* 2. 6. willing he is you know your intereſt in Chriſt; your ſafety lyeth in this that Chriſt is yours; your comfort lyeth in this, that you know he is yours; your ſafety is in this, that Chriſt knows you are his; your comfort in this, that

you

you know he is yours; corruption is as obvious to my eye as my hand to my eye; grace is much in the dark, in the dark to others, in the dark to my ſelf, as hair on my head, ſo is grace to my eye; I can ſay this corruption is mine, and that corruption is mine, and what not is mine? but herein I rejoyce that Chriſt ſees and owns his own ſpark; and this is my reſolve, I will work and wait, and both with diligence and patience. I will look unto the Lord who hideth his face, I will wait for the God of my Salvation; my God will hear me: and I will in order to the attaining of this aſſurance hear him, *viz.* The voyce of his ſpirit counſelling, and then I am ſure I ſhall have aſſurance, though not in the ſhorteſt yet in the fitteſt time, in his time, and his is ever the beſt.

My Brethren, tis clear day I hope with you, O*ſi duraret, ſed brevis mora*: prize his loving kindneſs, tis better then life; and the aſſurance thereof tis ſweeter then life: prize it, if you be happy here under the aſſured hopes of happineſs hereafter; but of this anon in the fourth Obſervation.

7 Are your ſouls ſo precious & excellent? Then reſign them into the omnipotent hand of the eternal God; that only is ſafe kept which he keeps. The Crowns & Diadems of terrene Kings are kept in Towers or ſtrongeſt Caſtles; your ſouls are more

more pretious jewels; resigne them unto God, and then say as *Luther*, let him who dyed for my soul, see to the Salvation of it, and he will so.

Creat Animas & creatas non curat? Aug. did he create your souls, and will not he take the care of your souls? yea if you commit the keeping of them to him in well doing. 1 Pet. 4. 19.

We are indeed commanded to keep our souls diligently; but if you and I do not resigne them unto God, we keep them very negligently, and are in danger to lose them eternally; they both are duties of absolute and indispensable necessity, and if we omit either, we perform neither. Deut. 4. 9. Prov. 4. 23.

And Sirs,

Do it now; if you will not bequeath them to God now, you cannot rationally conceive he wil take them when you come to dye: *Legatum accipere nemo nolens cogitur.* He is free, none can force him; In his hands they are as safe as the Lyon in his Den, *Noah* in his Ark, or the Dove in the clefts of the rock. I shall but hint at two important considerations. *Hoc si semper cum opus est facis, semper facies.*

The first, Your souls are his and not yours; tis fit he have the keeping of them being his own: Satan hath no right to them, but as a Pirat in a new catcht Pinnace, his Tenure is not strong, nor Title good; they say in law, *Quod ab initio non valet, in tractu temporis non convalescit.*

The

Vbi aut tecum malè, aut sine te benè esse potevit? Bern.

The others this, Your souls can be no where safe if without him; and no where in Danger if with him; with him they are ever well, from him they are ever ill.

8. Do not then dishonour or disparge your precious, noble souls; you do so When you think to satisfy them with any thing on this side God in Christ; When you set the world before them, 'tis as if you should set bare bones and mouldy crusts before a King, or worse then so.

And when you live id'ly, vainly, unprofitably, as too many, especially of the gentry, do: Their lifes are a worshipful idleness: *Adam* in innocency was to keep the garden, the glorious Angels never undress; and these will not do any thing.

When men exhaust so much pretious time in hunting, *&c.* Did God infuse these noble souls into our bodies, and intend us to live like beasts, or to live with beasts, or thus to pursue beasts?

Any sin do's it; he made us like himself; Sin would ungod God, it do's unman man, and makes him like the Devil. Lying doth so, *John* 8. 44. Pride doth so, tis the Devils livery. 1 *Tim.* 3. 6. Detraction doth so, he is the accuser of the Brethren: Slanderers are called Διάβολοι. *i. e.* Devils, 2 *Tim.* 3. 3. they are as like as may be: Swearing doth so; this

this is the Language of Dæmons. *Mat.* 5. 37. Seducing others doth ſo. *Acts* 13. 10. Thou child of the Devil as *Paul* calls *Elymas*.

When men live below themſelves, act irrationally, &c. they remember not that their ſouls are of honourable extraction, *&c.* Either let us live like men, or leave off the Names of men.

9. Then honour that God with your ſouls, who made your ſouls ſo honourable, ; what pity is it to ſee men take their precious ſouls from God with one hand and give them to the Divel with the other ! What a dreadful charge will this be, if ever drawn up againſt thee or me, before Angels and Saints! all the beaſts of the field and the cattel upon a thouſand hills, the foules of the aire, and all the Hoſt of Heaven, have glorified my name, but you whom I indowed with moſt noble ſouls have violated my Laws, riſen up in rebellion againſt me ; *Non ego te Catilinæ ſed patriæ*, as he ſaid of his ſon: ſo may the Almighty complain, I gave you not thoſe ſouls to ſerve ſin, or Satan with, but to ſerve me with.

Si nemo eſt, quin emori malit, quam converti in aliquam Beſtiæ figuram, quamvis Hominis mentem ſit habiturus, quanto miſerius eſt in hominis figura Animo eſſe efferato ? ita Lactantius.

Aul. Ful.

You would think it much to train up a Son, beſtow five hundred pounds in his liberal education, and to have no comfort from him, but he proves a living Monument of vain expectations ; ſhall the Creator of heaven and earth be put to complain, Had I made you dogs, or

Quicquid es debes creatori, & quicquid potes debes redemptori. Bern

Toads, I had had more ſervice, and leſs diſhonour by you! An heathen could ſay he thought himſelf made to behold the Sun, Moon, and contemplate the heavens; can we expect a better expreſſion from ſuch a man? and don't we bluſh to hear it? We learn it firſt, and practiſe it (ſhall I ſay?) laſt. The chief end of man is, and his continual care ſhould be, to glorifie God, enjoy him for ever, and ſave his own ſoul: your ſouls are the breath of God, O let them breath after God; they were made by God, let them walk with God, and work for God; it were eaſie to expatiate; but

10. Have a tender care of the ſouls of your dear relations; the ſouls of your Sons, Daughters and Servants, are pretious, very pretious: let this be your project rather to leave them good then great, righteous rather then rich.

Heathens will lay up riches for their childſen; lay you up more and more prayers. Riches without grace may do them hurt; grace without other riches will do them good; though wiſdom, i. e. Grace is beſt with an inheritance: I have often thought of two paſſages; the one you have in *Salvian*, *Quantam ſibi obſunt parentes qui filios divites relinquunt!* the other in *Bacons Eſſayes*, A great eſtate left to an heir, is a lure to all the birds of prey round about to ſeize on him, if he be not eſtabliſhed in years and judgment,

nent; let me take in grace.

'Tis *Auſtins* Lamentation (forgive me, I have forgot the chapter and book too) he laments his fathers project in his education, which was to make him an eloquent Orator, not a through-paced preacher; a great Rhetoritian, not a gracious Chriſtian: but God in mercy provided a better mother for him who labour'd more for his ſecond then ſhe did in his firſt birth.

Tis obſervable in Scripture, thoſe Parents ever had the beſt children who ſtayd and prayd longeſt for them; take a few inſtances, 1 *Sam.* 1. 5, 12, 13, 20. *& ſeq.* *Gen.* 18. Chap. 10, 11, 12. *Luke* 1. 13, 18. *cum multis aliis.*

Tis not enough our children are externally baptized; for all that they may be eternally damned; they are baptized into the Name of the Father, Son and Holy-Ghoſt, but without a ſpecial bleſſing from the Father, Son and Holy-Ghoſt, ah what ſhall become of their precious ſouls!

Oh pray, pray we for our children; they cannot or will not pray as they ſhould for themſelves: We are their Nurſe-Fathers, let's bring them to their heavenly Father, bear them upon our hearts before the Lord; he will as parents uſe to do, embrace them, and well reward us.

Hunc ſpiritum fidei in infantibus ſine omni actu eſſe non arbitramur, quia ſpiritus otioſus non eſt. Wallæus in loc. Com. de Bap.

Whether infants do, or may actually believe, is not my purpoſe to diſcuſs; *Luther*

ther aſſerts it; many deny it. They are Subjects capable of grace, of habitual grace at leaſt, of the habit of faith, love &c. capable of the remiſſion of ſin, else how could they be ſaved? capable of the Holy-Ghoſt, elſe how could they be united unto Chriſt? ſure I am though in their minority they cannot lay hold on Chriſt by the hand of their faith, yet Chriſt can lay hold on them by the arm of his Love: and the childs ſafety is more in that the Nurſe holds him, then in that the child clings to the Nurſe: when they are capable of learning, you teach them; capable of marriage you diſpoſe of them now, even now they are capable of grace but how few pray for them!

If there be actual motions of ſin before the uſe of reaſon, why not actual motions of God's Spirit: that it is poſſible *John Baptiſt* makes it out of queſtion; all the queſtion is whether God doth ordinarily ſo to infants: Thus learned Mr. *Burgeſs, Doct. of Juſtif.* p. 181. See Dr. *Winter* on Baptiſm, pag. 159. arg 5. *Novi, omnes novimus, omnes volumus.* Aug. Gen. 18. 19.

Fathers, would you have the precious ſouls of your ſweet children ſaved? Are you too mothers? I know you would; we all would; then do as *Abraham* did command them to walk in the way of *Jehovah*; command them, the power and Authority of Kings and Councils is diſputed, yours is not.

Philip King of *Spain* was charged by his father above all, to have an eye to thoſe three Keys of the *Spaniſh* Empire

Gulet in Affrica.
Fluſhing in Holland.
Gadez in Spain.

But not one word to have an eye to his ſoul, which was of more worth then all the *Spaniſh* realm; charge them as *Da-*

id did *Salomon*, Know thou the God of
hy fathers, and serve him, 1 *Chron.*
8. 9. His service is not an unprofitable,
or an unpleasant service; charge them
hat they be not unprofitable servants;
f Wisdomes ways it is memorable,
hich we have recorded, *Prov.* 3. 17.
Her ways are ways of pleasantness, and
ll her paths are peace; pleasant because
ure ways, sure secure ways; comfor-
ble ways, honourable ways, profita-
e ways. *Psal.* 19. 11. and 84. 11.

Let Children live a while as if there were
o God, and whilst they are doing so they
ill believe there is none, or wish there
ere none.

Tis best working on clay when it comes
esh out of the pit; when tis hardn'd in
rick, no water will mollifie it; tis so
ith Children.

Flexilis est juncus, salices flectuntur amare,
obora dura minus.

Parents and Masters, like a snail upon a whited wall, guild the way they go into an eater and a surer indication; their actions are all examples, and their examples laws, and though silent ones, yet very solemn and vigorous.

In a word, would you have your chil-
en blessings unto you? do your in-
eavour to be blessings to your children,
hich you can never be if you have not
prime care of their precious souls.

Take the wise mans counsel, it makes
ll men wise who take it, *Prov.* 20. 7.
alk before God in your sincerity, and your
d shall be blessed after you.

You are like the fore-horse in the Team;
if

if you ſtand ſtill, how ſhall the reſt wa
on in heavens way?

Or like a General in an Army; wh
you command a ſtand, who dares
martch?

Or as the firſt ſheet in the impreſſion
if that miſcarry, all the reſt will be
falſe as the firſt.

Or as the Admiral in the Navy, y
have the light for all the reſt: Or as t
Polar ſtar, they muſt ſail by you: N
muſt your ſervants ſouls be diſregarde
that Maſter who takes no care to ſave t
ſouls of all within the family, calls his ow
Saint-ſhip in Queſtion; How can he
accounted good who is not ſo in all h
relations, as Father, Maſter, *&c*? Y
are your ſervants ſervants in ſome r
ſpects; you intruſt them in your ſervi
and with your goods, they intruſt y
with their ſouls, you muſt pray for the
with them, command them to walk
Gods ways as *Abraham* did, in *Gen.* 1
19. walk you with God, and ſee yo
ſervants follow you or fit from you.

They ſhall not ſerve me who will n
ſerve God, is a good reſolve; True d
votion hates diviſion; 'twill prompt yo
to have a care both of children and ſe
vants.

When we are upon the rode, and di
cover ſome princely houſe, or curio
ediſice, we commonly enquire, Wh
dwells there? 'tis anſwered, —— M

Lo

Lord. —— or, Sir *Thomas*. —— Or Squire. —— But when do we hear this reply, God dwels there, he is Master of that house! Happie family where God leads the Governours, the Governours go before their children, and all lead their servants in heavens way. *Labans* house was large but full of Idols; great houses often are so; hence is that good counsel,

—— *Exeat aula*
Qui velit esse pius.

And that proverbial saying, A little Religion goes a great way among great ones. *Jacobs* Tent was little, but in it was the true worship of God. Tis better to live in *Jacobs* Tent, then in *Labans* house; Tis best being where we may have least of sin, and most of God. *Ambrosius de fuga sec. c 3.*

11. And I shall only hint the rest which remaines. If your souls be so pretious and excellent, be careful, very careful, under whom you sit down, and with whom you intrust your thrice noble souls: *Take heed whom you hear*, what you hear, how you hear, and when you have heard: you would not have your bodies starved or empoysoned; your souls are more pretious; you would watch him whom you suspect would Trappan or cheat you; Impostors and Seducers there Luke 8.18.

are abroad will attempt to do it : Beware of men, especially of such men, *Mat.* 10. 16.

Πῆμα κακὸς ϝέιτον : *so Hesiod.*

Aristotle told his Physitians they must not think to deal with him, as they did *cum Bubulcis & fossoribus*; tell me (says he) what tis you prescribe; and shall not we be as tender of our souls?

Tis not wisdom to commit the Lamb to the Wolfs guardiance. He is not like to speed in his just cause who referr's it to a corrupt judge; nor is he so fair laid for the saving of his soul who commits it to such as are corrupt, especially in judgment; tis a choyce and precious promise in *Jerem.* 3. 15. *I will give you pastors according to my heart*; Amen, Amen. A pastor after Gods own heart will indeavour to make us a people after Gods own heart, *i. e.* an humble, holy, heavenly people: notable is *Calvins* gloss upon't, *prophetas & sacerdotes præcipue designat, In his consistit ecclesiæ salus; ubi enim desunt, necesse est omnia statim pessum ire. in Jer.*3.15. Such will be as guides to direct you, as goads to excite you; such will stand between the living God, and dead souls, feed you with Knowledge and understanding, engage your hearts to God, muzzle the mouths of impostors, the stabs and ulcers of this Nation, heal up breaches, keep Ordinances from pollution, Gods worship from

from corruption, his day from prophanation. &c.

Judas had his commission from Jesus Christ to act as an Apostle; those who run without a call, and herein are worse then *Judas*, avoid: whom God calls, he will qualifie for the work and bless in the work of the Ministry less or more. *Judas* laboured not in vain *Luke* 9. 1. 6. *Non est excipiendum ubi Scriptura non excipit*: whom he doth not send he will not bless. *Jer.* 23. 32. *I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord.* Matth: 10. 1, 7.

Truth is the proper pabulum or aliment of the soul; Error is the bain and poyson of it; therefore tremble at the least spark of Error as at hell, yea more then at hell it self: One head of garlick will poyson a Leopard, say *Naturalists*; so one errour will damn a soul; Shun such then as make it their business to intangle and insnare, who tell you of their great guifts, but do not use them, and exercise them seasonably, soberly, orderly and humbly.

12. It concerns us infinitly to be very faithful in the work of the Ministry; more frequent in Praying, Preaching, &c. these are too good works to be weary of, and our peoples souls too precious to be lost.

Est ars artium & scientia scientiarum Animas pascere, Nazian.

Of all trusts in the world none like to this of souls: let us feed them with sound, seaso-

seasonable, searching truths; *quaint curious*, *terse* expressions are but as fea thers in a Souldiers cap; plain preach ing is most soul saving: When I preac in this place (says *Luther*) I neither re gard *Doctores* nor *Magistros*, I eye no your great Scholars, of which abov forty are here in the Church, but have an eye to the multitude of youn people and children and servants (who souls are dear to God and me) of whic here are more then two thousand; preach to those and direct my speech t them that have need thereof; will no the rest hear me? the door stands ope to them, they may be gone. There is excellent, memorable hint for us, *Eccles.* 12. 9. *Because the Preacher w wise, he still, still taught the people know ledge*; still must we teach, and our pe ple learn; let none think the more th are instructed, the more they are flicted: When *Greg. Thaumaturgus* (who life *G. Nyssen* writes) came first to *Ne cæsaria*, he found not above 17. perso in whom he thought the work of gra was then begun; but before he dyed thought there were not above 17. pe sons in whom the work was not begu God prosper his work in our hands a hearts so: When we can say of such a such, I found you wallowing in the mi of your corruptions, one of you a sw nish Drunkard, another an uncle wretc

Regem agere facilius est quam agere Episcopum. Eras. de rat. concionan.

Vide sis Aug. ep. 147, ad Valer. Eps. Et Bellar l 5. de ætern. Fæl. mihi p. 317, 32[illegible].

wretch,&c. *but now you are waſhed*, &c. 1 *Cor.*6.9,10,11. and at the laſt, *Lo here am I and the children thou haſt given me*; this will fill the heart with joy for all the pains, ſorrows, and ſufferings here.

Once more; and this is all I ſhall annex; Let the Servants of the Lord, the Stewards of the myſteries of Chriſt lay hands raſhly on no man: God is to be truſted though he had never been tried; but men muſt firſt be tried before they be truſted with precious ſouls: Let none ruſh into the pulpit, if you can prevent them, who either ſay they know not what, or know not what to ſay: none ſuch as ſteal away the ſence of the Scripture from the words of the Scripture, as *Nazianzen* ſpeaks.

Qui indoctum paſtorem ordinat, cœcum animal Deo offert. Hieron.

ἢ τὸν γραμμάτων κλέπτοντες.

I know God is pleaſed to give perſons of different parts, gifts and graces, and they are for different ſervices in the Church; he that ſerves the Maſon, helps forward the ſtructure as well as the Maſter-workman; all are not Maſter-builders, nor all ſtars of the firſt magnitude; yet if faithful, though leſs skilful, Chriſt approves ſuch, if humble, as *Jeremy*, *Alas I am a childe and cannot ſpeak*; and as *Paul* was, *Who is ſufficient for theſe things*? none are more worthy of your encouragement.

Vide Sixtini Amamæ Paræneſin. p.16. ad fig.2.

Credibile eſt eum fuiſſe ſtatæ vel mediæ ætate. Calvin in Ier. 1.6.

Vides ut hujus ſermo contrarius eſt ſermoni pſeudapoſtolorum, &c. Chryſoſt. in 2 Cor 2.16.

You have heard theſe two Truths opened and applied.

1. *There is in every man a rational Soul.* 2. *This*

2. *This Rational Soul is ſuperlatively precious.*

Vt olim clariſ. P. Martyr.

I fear much (*ne una mundi notula totum meum Sermonem evertat*) leſt the world ring a paſſing peal to this Sermon; a convincing word may go with you to Hell; but a converting word will bring you to Heaven; let not theſe Truths be loſt or caſt away in vain upon you; hide theſe ordinary but very neceſſary truths in your hearts; beleive them, love them, obey them, that is your work; as I have preſſed them, ſo ſhall I follow them with prayer, that is my work; The good Lord teach us all to profit by them; that is his work: Oh that every truth which comes from God might carry our ſouls back again to God; and make us more conformable to God. *Amen, Amen.*

The third Obſervation, *This precious Soul, it may be loſt.*

Tis in great hazard and danger to be loſt eternally.

A ſeaſonable truth for this ſorrowful Aſſembly; our Harps are hung upon the willows, we may take up that bitter lamentation, *The joy of our hearts is ceaſed, our dance is turned into mourning; The crown is fallen from our head, the breath of our noſtrills is departed*; for this our hearts are faint, our eyes are dim, we weep and may even tears of blood, when we remember

member the loſs we have now ſuſtained in the death of an eminently religious Gentleman.

But to moderate your ſorrows give way that I may divert your thoughts from this preſent loſs, and mind you of another from this ſubject, *viz.* the loſs of your precious ſouls, which though they be not loſt, yet are in jeopardy and hazard to be loſt; and that of all loſſes in the world *This is the moſt diſmal and dreadful.*

In the proſecution of this Obſervation we ſhall enquire,

1. What this precious ſoul of man is, which is in ſuch hazard and danger to be loſt.

2. What this word or term, *loſt*, imports in this Text and Truth.

3. I ſhall hint ſome Conſiderations to illuſtrate and confirm the Poſition.

4. What are thoſe ways in which millions in the world have loſt their ſouls, and by which at this day thouſands apparently hazard the loſs of their ſouls.

5. A ſhort Application I ſhall hint, and ſo make a tranſition to the fourth Obſervation; and all with what poſſible brevity and perſpicuity I can, remembring that rule in Heraldry, The more compendious the Blazon is, by ſo much tis the more commendable; yet this caution muſt be obſerved, nothing material or neceſſary muſt be omitted.

Magni artificis eſt clauſiſſe totum in exiguo. Sen. ep. 54.

Queſt. 1. *What is a rational Soul?*

Anſw. Tis much more eaſie to tell you what it is not than what it is. *Ariſtotle* enumerates about twelve ſeveral opinions about this very queſtion, and he blaſts them all; none pleaſeth him, nor his own others.

Nullus in totâ philoſophiâ cognitu difficilior locus quàm de formarum origine. Capellus in Ep. ante Pen. b. Tractatum de Or. Animæ.

To define it accurately, is no ſmall difficulty, to me an impoſſibility:

Mens noſtra nihil omnino cernit, i. e. *nullam ſubſtantiam creatam perfectè novit: non differentias eſſentiales, non proprietates, non vires, non Animam ſuam videt homo.* Bell de Æter. Fœlic. l. 5. p. 235.

Multa ſunt quæ eſſe concedimus, qualia ſint ignoramus; Habere nos animam omnes fatebuntur, Quid ſit, non magis tibi quiſquam expediet quam ubi ſit. Senec. lib. 7. cap. 24. Nat.

Quam perplexum ſit & difficile ſolis ingeniis humani viribus ad veram Animæ cognitionem pervenire, Philoſophorum pugnæ dicunt. Fromond. de Anim. lib. 1. cap. 1.

Scriptura ſancta & ejus interpretes de Animâ hominis nec curioſas quæſtiones movent, nec curioſis hominibus ſatisfaciunt, cum ea ſcire deſiderant quæ exponi non poſſunt. Bulling. Decad. 10. *mihi* p. 330. de Anim. Rationali.

Deus non poteſt deſiderari propter ſummam ejus formoſitatem, materia prima nequit propter ejus informitatem, nec peccatum propter ejus deformitatem. Alſtedius ita: Addam & ego, nec Anima Rat. propter ejus ſublimitatem: videat qui velit Scalig. Exercit. 101. Diſt. 14. & Exercit. 307. Diſt. 12. *Chytræum de Immortalitate An.* p. 1. *Heerbordi Meletemata Philoſophica.* Diſput. 6. de Ortu A. Rat. p. 24. Aug. de Spir. & Anim. lib. in tom. De Anim. & ejus orig. lib. 4. tom. 7. Fe nbel. de formarum Orig. p. 1.

Nilus his ſeven ſtreams are found, but their head was never found; who *knows how the bones do grow in the womb of her that is with child?* *Eccleſ.* 11. 5. *i. e.* no

no man knows; and is it imaginable then any mortal man ſhould tell you what the ſoul is, or when tis infuſed into the body? *Bradwardin* undertakes to puzle the moſt acute Philoſopher in the world about the nature of a Flea, Fly, Gnat, or ſome ſuch little creature; and can any then fully diſcover the origen, nature and excellency of a rational ſoul? This ſhall be more clearly diſcovered and eaſily apprehended and comprehended when you come to heaven. Let us now bleſs the Lord for ſuch diſcoveries as we have, and praiſe him who hath provided a Redeemer, and made known him unto us, though about our ſouls we be much in the dark.

Brad. de cauſa Dei. lib. 3. c. 15.

Non eſt periculum, ſi origo animæ lateat, dummodò redemptio clareat. Aug. Ep 157.

This premiſed, I come to the Anſwer, in which I ſhall not deal critically, but conſcienciouſly; not as a Philoſopher, but as a Preacher; and give you a ſhort Scriptural deſcription of it, without impoſing my ſhallow conceptions upon any: your ſatisfaction and inſtruction, for this eſſay, is my beſt Apology; Thus then;

Si non aſſequar quod volui, conatus ſaltem non deerit.

A Rational Soul is a ſpiritual, immortal ſubſtance, created by God, infuſed into the body, whereby a living reaſonable creature, viz. *Man, is conſtituted, little lower than the Angels.*

1. I call it *A Subſtance*] Some learned men well known to ſome of you, doubt it,

it, I will not ſay deny it; this Argume
hath removed my ſcruples, I dare n
undertake it ſhall ſatisfie them or you.

That which can and doth exiſt and ſub
ſiſt in a ſeparate ſtate, ſevered from t
body, that is a ſubſtance, and not an a
cident: What is a Subſtance? tis *Ens p*
ſe ſubſiſtens; that is, a being ſubſiſtin
of and by it ſelf. What is an Accident
tis *ens ſubſtantiæ inhærens*; that is, a Bein
which hath its being by having its i
being in another.

Logicians ſay *Accidentis eſſe eſt ineſſe*
and *Inhærentia* (viz. *actualis non aptit*
dinalis) *eſt de eſſentia Accidentis.*

But the Soul of man can both exiſt an
ſubſiſt ſeparated from the body; it de
pends not upon any created Being in re
ſpect of its being, as Accidents do an
muſt. This Propoſition is denied b
many; as by the *Arabians*; ſome of th
Popes of *Rome*, and by the *Catabaptiſ*
in the *Cracovian Catechiſm. Theſ.* 10. W
thus prove it from the Scripture; ſo
that I ſhall have an eye to all along; rea
Eccleſ. 7. 1. *Better is the day of death, tha*
the day of ones birth: that is, better i
the day of the righteous mans death, tha
the day of his birth: Hence I ar
gue.

If the day of a righteous mans deat
be better to him then the day of hi
birth, or the time of his life on earth
then the ſoul at death muſt neceſſarily
ſubſi

ſubſiſt and exiſt ſtill; for now he hath ſweet communion with God, many heart enlarging taſtes of his graciouſneſs, rich incomes of graces, and heaven as it were on this ſide heaven: ſuch full aſſurances of Gods love, evidences of his favour, as theſe Scriptures prove, 1 *Joh.* 1. 3. 4. *Rev.* 3. 20. 1 *Pet.* 2. 3. *Pſal.* 63. 3. 2. *Tim.* 4. 7, 8. *Rom.* 8. 38, 39. But that is true, *Ergo*. Tis a Text very clear to me, which I have produced out of *Solomons* retractations: for the Body after death, and in the duſt, is not a ſubject capable of theſe things; the ſoul then muſt needs exiſt, and have thus much or more, or the day of death cannot be better.

Another Text you have in *Philip.* 1. 23. *Having a deſire to depart, and to be with Chriſt*; obſerve it: *I deſire to be diſſolved*, not, to be extinguiſhed: His body was not immediately taken into heaven, his ſoul was; and that is which is with Chriſt: *nec eſſe negandus eſt, qui eſſe dicitur cum Chriſto*: as *Voſſius* ſpeaks.

Take that alſo 2 *Cor.* 5. Chap. 1. *We know that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands eternal in the Heavens.* Tis evident to any ordinary capacity, that this great Apoſtle doth not ſpeak here of the ſtate of the ſoul after the reſurrection, becauſe

then the Body shall be taken into heaven too, but of that state in which the soul shall be upon its dissolution from the body: *We have a building with God* that is, our souls have a retiring house, a building of God; had their souls no being separate from the body, what use should they have for a building beside that of the body?

One of *Pauls* more, 2 *Cor.* 12. 3. *whether in the body or out of the body, I cannot tell*, that is, whether my soul was separated a while really from the body and transported into heaven, there to contemplate those admirable things, I cannot tell; but this the Apostle takes as granted, that his soul might be really separated, and subsist in that separate state: tis the gloss of learned *Vossius* upon't, *sensit igitur utrumque fieri posse, ut anima tam extra quam intra corpus subsistat*: I might hint at that memorable Text, *Luke* 23. 43. and *Acts* 7. 59. and that *Mat.* 22. 32. But one onely shall I farther take notice of, and I shall close up this with him with whom I began, *Eccles.* 12. 7. *Then shall the dust* (the body) *return to the earth as it was, and the Spirit*, (the soul) *shall return unto God who gave it*; mark it: it shall return to God, it shall not in the very πὶν of death be annihilated, extinguished, abolished; it shall return to God to be judged by him, it shall return and come before

fore his tribunal, to be ſentenced for heaven or hell: *Hinc quiquet aliam poſt obitum eſſe Carnis, aliam Animæ conditionem*: Shall I cloſe up this with that of *Irenæus*, Lib. 2. *adverſus Hæreſes*. Chap. 62. *pleniſſime docuit Dominus perſeverare Animas in ea narratione, quæ ſcribitur de Divite & Lazaro eo qui in ſinu Abrahæ refrigerabatur.*

Magnus illic nos charorum numerus expectat, parentum, fratrum, filiorum frequens nos & copioſa turba deſiderat: jam de ſuâ immortalitate ſecura, & adhuc de noſtra ſollicita ſalute, &c. Vide Cyprianum & Voſſium de ſtatu Animæ à corpore ſeparatæ. Theor. 3. p. 90.

2. *A ſpiritual ſubſtance*] Not any corporeal Maſs, or ſubſtance meaſurable by Quantity; but of an immateriate or immaterial nature; *Ludovicus de Dieu* on *Pſal.* 139. 16. tels us that ſome of the Jews were of opinion that all created beings except the Angels were compounded of matter and form, but *Buxtorfius* his *Synag. Jud.* tells us, the Jews would not leave a Knife upon a table with the edge upward, leſt ſome Angel ſhould wound it ſelf upon't; they believ'd then they were corporeal creatures, *Tertullian* aſſerts the corporality of a rational ſoul, it ſhines clearly (ſays he) in the very Goſpel; he will find a fifth Goſpel I ſuppoſe, for in our four, or one rather, I never yet ſaw it: But *nec ego te, nec tu me*; Let us hear the Scripture for Both: Angels are ſpiritual ſubſtances; one for

Immaterialis eſt hoc ſenſu, quatenus non dependet à materiâ in fieri, eſſe aut operari.

Corporalitas Animæ in ipſo evangelio reluçet, Tert. de Anim. cap. 7.

all: 'tis *Luke* 8. 26. 30. A Legion of Devils were in one man, A Legion *i. e.* 6666. Had they been corporeal, this could not have been without a miracle, ſays a Schoolman; how it could be any way, I profeſs I know not, but there muſt be *Penetratio Dimenſionum*, which nature abhorr's; that the ſoul is ſpiritual, ſee *Pſal.* 31. 5. *Eccleſ.* 12. 7. *Act.* 7. 59. *cum multis aliis.*

Richard de S. Victor, apud. Vaſquez.

Inferr hence,

1. The inviſibility of a rational ſoul; 'tis not *quid corporeum*, nor *coloratum*; as no man hath ſeen God at any time, ſo no man hath ſeen the ſoul at any time; mortal eyes cannot ſee immortal, immaterial objects: the more ſpiritual, the leſs viſible; if the ſoul be not inviſible, how can it ſee things inviſible? ſays *Auſtin*, *Lib. de ſpiritu & Anima.*

2. The Indiviſibility of a rational ſoul: τὸ ἄμερες that which wants matter, wants the very root of Diviſibility.

3. The Activity of a rational ſoul: if the ſun move one Hundred and ſixty thouſand miles in an hour, what is the Activity of a ſoul think you? Spirits are winged.

4. The indefatigability of a Rational ſoul: The ſun is never weary with ſhining, nor the water with flowing, nor a ſoul with acting, onely the body is a baſe luggage, remora, and clog. Δεσμὸς τὸ σῶμα. *Plotin.*

5. The

5. The Incongruity of these sublunaries to the soul: and

6. The Immortality and Eternity of a Rational soul, a spirit cannot dye: this brings me to the third branch.

3. *A spirtual Immortal substance*] whether *Thales* was the first, as *Laertius* thinks, or *Pherecydes*, as *Austin* thinks, of those *Ethnick Philosophers* who asserted the souls Immortality, I determine not: whether those Heathens knew it by the light of Nature, or had this from the Jews, as *Justin Martyr*, *Fromondus* and others suppose, in this dispute I will not moderate.

Vide Thomam ab Argentinâ de immortalitate Animæ. lib. 2. dist. 19.

Πλάτων παρὰ Μωσέως τοῦ προφήτου λαβὼν· πρεσβυτερος γὰρ Μωσῆς πάντων τῶν ἐν Ἕλλεσι συγγραφέων, καὶ πάντα ὅσα περὶ Ἀθανασίας ψυχῆς ἔφασαν παρὰ τῶν προφητῶν τὰς ἀφορμὰς λαβόντες, &c. *In secunda Apolog.*

A vicinis Hebræis veritas ista ad ipsos manaverit. Fromond. in lib. præd. *mihi* pag. 758.

To illustrate this member of the description, take two or three distinctions.

The first is this, A thing may be said to be immortal

Either *à* { *Parte Ante.* Or, *Parte Post.* } that is thus.

1. A *Parte Ante*: and so that is immortal which is not *de novo productum*;

newly created, made or formed; or that which never had beginning of life, and being; thus God onely is Immortal, 1 *Tim.* 6. 16.

2. A *Parte Poſt*: and ſo that is immortal which hath a beginning of being and life, but ſhall in *perpetuum durare*, or never ceaſe to have life or being; and thus the ſoul is immortal.

Or thus if you pleaſe,

A thing may be ſaid to be immortal either

Simpliciter,
Or,
Secundum quid.

1. *Simpliciter*: And ſo that is immortal which cannot by any way or mean poſſibly ceaſe to be or live: and by ſome 'tis ſaid to be immortal *per naturam i. e.* ſo immortal that it is abſolutely repugnant to the nature of that being to ceaſe to be or live: and thus God only is immortal; he that would aſſert God might ceaſe to be or live, makes no God of God, ungods God himſelf.

2. *Secundum quid*, *i. e.* in ſome reſpects: and ſo that is immortal which yet may by the power of God be annihilated, though it cannot of it ſelf ceaſe to have a being: and thus the ſoul is immortal: *i. e.* it cannot *vi naturæ ſuæ* ceaſe to be, yet it may be annihilated by him by whom it was created.

Or

Or thus if you please,

A thing may be said to be immortal either

Per { *Naturam.* Or, *Gratiam.*

1. Immortal that is said to be by nature, which hath no intrinsical principle of Corruption, and thus the soul is immortal.

2. Immortal that is sayd to be by grace, which though it have a principle of corruption within it self (as our bodies now have) yet by a special act of Gods power and providence, is conserved or preserved from corruption, and thus our bodies should be immortal by Grace: Now my assertion is: The soul of man is Immortal A *Parte Post*, *Secundum quid*, and *Per Naturam*; this is my faith, and 'tis grounded upon these Scriptures, *Mat.* 10. 28. *Eccles.* 7. 1. with 12. 7. and *Philip.* 1. 23. *Luke* 23. 43. of which I have spoke before, but the clearest of them all is that in *Mat.* 10. 28. On which a learned Author hath writ a Scholastical discourse of the souls Immortality, which some of you I know have read again and again, with much delight and satisfaction, and therefore theres nothing for my pen left to superadde; only shall

Equum si conservaretur in æternum esset immortalis per gratiam.

I give you the thoughts of three learned men on this present subject.

Qui animam hominis mortalem putat, Atheismum redolet. Vasquez. *De Animæ rationalis essentiâ non ambigitur; Quod sit spiritus & quidem immortalis, nemo nisi Atheus aut Sadducæus dubitat:* ita Clariss. Pembelius nostras de origine A.R.p. 12.

Pestes reipublicæ & Bestiæ sunt, & digni qui hominum explodantur & abdicantur consortio, &c. Bulling Decad. pag 336.

Nolo caritatem meam, hominum vel sequaris. Aug. Ep. 112. *ad* Paulinam.

4. *Created by God:*] not educed out of the power of the matter, not traduced or propagated, but created by God: I have resolved to look off all humane Testimonies, and only to give you Scripture proof; take these, *Esay* 57. 16. *The spirit should fail before me, and the soul which I have made*: the Souls; three words in the holy language there are which are by us rendred, *soul*, or *souls*, and here one of them is used: 'tis נשמות, the souls; *q. d.* not onely their bodys would be overwhelmed: but their very spirits and souls which I have made (mark it, *Which I have made*, 'tis emphatical, it imports and intimates the production of Rational souls to be the proper work of an omnipotent God) *their souls*, if I should contend for ever, would faint and fail, and in *Zach.* 12. 1. *Saith the Lord, which stretcheth forth the heavens, layes the foundation of the earth, and formeth the spirit of man within him*; three great works are here mentioned, *pari passu ambulant*, the

Heb. 12. 9.

expansion

expanſion of the heavens, the founding of the earth, and the forming of ſouls, can man do any thing in the firſt, or ſecond? and is it imaginable that he ſhould generate the ſoul? No, no; as *Aurel. Prudentius*, in his *Apotheoſ. de orgine Animæ.*

——*Non Animas Animæ pariunt.*

Learned *Zanchy* argues thus: *Adams* ſoul was created by God, and therefore tis very probable all mens ſouls are ſo too, ſince we are all of the ſame ſpecies; and well does he improve that Text *Gen.* 2. 23. Adam *ſaid, this is now bone of my bone, and fleſh of my fleſh*, but not ſoul of my ſoul: and why not ſo, if her ſoul had had its riſe and origen from his ſoul?

——— *Similiſq; creanti,*
Non tamen ipſa Deus, quoniam generatio non eſt,
Sed Factura Dei. Aur. Prud. ubi ſupra.

And ſince I have mentioned that learned man, the moſt modern refined Schoolman, *Zanchy* I mean, ſhall I farther hint his thoughts about mans creation, 'tis thus; when Adam was made, the ſon of God in the form of a man, took clay with his own hands out of the Earth, of which he formed *Adams* body after the likeneſs of that body which then himſelf appeared

Quo jurè possit aut debeat hæc interpretatio damnari, non video. Zanch.

appeared in, *and then breathed into his Nostrils the breath of life.* How this interpretation of that Text in *Gen.* 2. 7 can be justly questioned (says he) I see not: and in an humane form and shape appearing, he took out the rib, and of it formed *Eves* body: thus he; however improbable this may seem to you, yet I am perswaded, as he had *Irenæus*, *Tertullian* and *Justin Martyr* before him, so he hath others who follow him in his Assertion: ἐπεχῶ; thus briefly of the fourth Branch; [*created by God.*]

Vide sodes Hieronymi Ep. ad Pamuachium & Marcellinum. Tom. 2.

Norton O. Ev. p. 337.

Before I proceed farther, let me hint this, that some add, *created by God after his image*: thus *Norton* in his *Orthodox Evangelist*, a very worthy piece: *Adams* soul was so created, it is not denyed; this further the Scripture tels us that this consisted in his Knowledge, Righteousness, Holiness, and Dominion over the creatures: but that our souls are created Righteous and holy as *Adams* was, is Pelagianisme to assert, as I have abundantly proved in my course of Catechizing, and therefore now shall wave it: more of this you see in Learned *Vossius de Hæresi Pelagii.* Pag. 584. *seq. Thes.* 2. 3.

And to say this Image consists in the substance and immateriality and immortality of his soul, cannot be sound, as I humbly suppose; Because God doth not adjudge his image to eternal Torments, but immortal souls are cast into hell. *Psal.* 9. 17.

. 17. and becauſe when *Adam* had loſt his image, he ſtill retained his ſoul, therefore his ſoul could not be this image: but, muſt go on.

5. *Infuſed into the body*.] infuſed into the body in its creation, and created in its infuſion. See *Zech.* 12. 1. *Formeth the ſpirit of man within him* : it is not ſayd, before him, or without him, I mean, but of him but within him, or as the Original is. בקרבו in his heart: which expreſſion favours not that opinion that the Brain is the ſeat of the ſoul: To ſay preciſely when the ſoul is infuſed, whether at the fourth or fortieth day after the conception, is not my purpoſe; nor within mans determination; or let them ſay when who can, ſo they prove what they ſay. *Vidi Arcana Microcoſmi per A.R.*

6. *Whereby a living and reaſonable creature, man, is conſtituted.*] a living creature and reaſonable, this is evident enough, from *Gen.* 2. 7. By this man becomes a diſtinct creature from all others, and that he was created little lower then the Angels is manifeſt *Pſal.* 8. 5. Shall I cloſe up this plain deſcription with that memorable expreſſion of Saint *Auſtin* in his *Enarrations* on *Pſal.* 106. a word onely I ſhall change, and for a word I hope no man will check me: *Bonum eſt Anima; quale bonum quis dicat? Ecce non poſſumus dicere & non permittimur tacere; nec loquamur nec taceamus; quid ergo faciemus?*

emus? non loquentes, non tacentes mir-mur.

Q. 2. What doth this Term, *Loſt*, im-port or intimate in this Text, and in m Obſervation? Briefly thus.

1. We are not to underſtand it of th utter abolition, annihilation, extinct-on and deſtruction of the ſoul: the ſou even in hells flames is like that *Linum vi-vum* amongſt the *Indians*, cumbuſtible but not conſumptible, or like that *Ar-cadian* Stone of which *Solinus* writes once inflamed, it burns perpetually ye never waſteth, or like that *oleum* o which that lamp was made which wa found in *Tulliolas* Tomb, burning ſom hundreds of years after it was lighted The ſouls of brutes and plants ceaſe to be, ours ſhall not ſo: whether it were better for a ſoul not at all to have a be-ing or to be in eternal miſery, is not for this Auditory, nor indeed for my ſlen-der ability to determine, nor neceſſary to this queſtion before me: much is ſayd by *Durand. Lib.* 4. *Diſtinct.* 17. *Twiſſe Vindic. Lib.* 1. p. 2. *digr.* 3. and in *Bar-lows Metaphyſical* exercitation on it, to whom I refer you.

2. There is a preſent temporal loſs of the ſoul; all our ſouls are now, or once were thus loſt.

——— *Adamus*
Corruit, & cuncti ſimul in genitore cadente
Corruimus,——— as *Proſper* well.

By

By *Adams* Apoſtacy all our ſouls were involved in miſery, and deprived of the glory of God, and before eye ſaw us or hand toucht us we were damned creatures; *Domnati*, in a ſenſe, *antequam nati*: Of this I have ſayd more from another Text againſt *Pelagius* his hereſie; of this loſſe my Text ſpeaks not: A ſoul thus loſt may be redeemed; *Adams*, *Eves*, *Davids*, *Pauls*, *cum multis aliis*, were thus loſt, yet found againe by Jeſus Chriſt. He came to ſeek and to ſave ſouls thus loſt; and thoſe who were ſenſible of their miſery, were ever moſt capable of his grace and mercy.

3. There is an eternal loſs of the ſoul; of this my Text ſpeaks; and ſouls thus loſt, I ſay thus loſt, are never recoverd; we are all in danger thus to loſe them.

3. Q. How doth it appear that the precious ſoul is in ſuch hazard and jeopardy and in ſuch danger to be loſt?

Cæterarum rerum jactura poteſt utcunq; ſarciri Animæ diſpendium eſt irrecuperabile: Ferus in l. c.

Never was any creature more oppoſed then the ſoul, and therefore to miſcarry is no hard matter: the way to heaven is full of Devils, you muſt by their noſes, or over their backs to heaven: tis the eaſieſt thing in the world for a man to loſe his ſoul eternally: An idle word is enough to make them eternally miſerable, *Mat.* 12. 36. a laſcivious glance or caſt of an eye is enought. *Mat.* 5. 28. thoſe *motus primi primi* are enough: any one coal in the thatch is enough to burn

thy

thy houſe, and one vein opened enough to let out thy blood and life; any one ſin loved and approved is enough &c. The leaſt ſin is of a ſoul defiling nature: the ſins of the Saints here and of the Damned in hell are of the ſame nature, onely thoſe are remiſſible, and theſe are not: ſee *Rom.* 8. 1. *There is now no condemnation to them that are in Chriſt*; there is οὐκ κατάκριμα no condemation to them: it is not ſayd, there is οὐκ κατάκριτον nothing condemnable in them: their ſins are of a ſoul-damning merit. Sit ſtill, do nothing; that is evil, and you are in danger to loſe your pretious ſouls: Heaven is promiſed to runners, they muſt run, and run ſo, or not obtain: The promiſe is to him that overcometh. *Non pugnanti, ſed vincent dabitur*: Follow me ſaith Chriſt, *verſe* the 24. of this *Chap.* hear *Chryſtomes* gloſſe: they muſt not be Sitters nor Standers ſtill, nor Backſliders, but followers of Chriſt who will ſave their ſouls. Good things are got hardly, loſt eaſily: An eſtate is ſo; a ſon may ſpend it by pounds which you got by pence: grace is ſo too, grace is amiſſible, yea ſaving grace; were it not for Chriſts interceſſion *Luke* 22.32. *Heb.* 7. 25. that rich; full and firm Covenant of grace, Gods manutenency and immutability, ah what wretched Apoſtates would the Saints themſelves turne? *Auferetur quidem actus vel affectus ipſe deficiendi,*

ficiendi, ſed potentia ad actum non auferetur; as *Ames* ſpeaks, And

Our ſouls are ſo too: For

1. They are now, or have been all loſt, loſt in *Adam*, *Rom.* 5. 12. in him all ſinned, they are in more danger then, we have one foot in hell, before we can ſet one foot on earth.

2. Tis a very hard task to convince a man that his ſoul is loſt, or his condition miſerable; &c. 'Tis the eternal ſpirit of the Almighty God that muſt open his eye to ſee it. *Joh.* 16. 8, 9. *I was alive once without the Law*, ſays *Paul*: I thought all was well; *but when the commandment came*, then *ſin revived, and I died*: I thought once ſin was dead, and I alive; but I found it not ſo, for I was dead, and ſin alive.

3. Tis a very hard matter when men are convinced of their miſery and danger, to bring them to a true underſtanding of the way to obtain life and Salvation: how many caſt off all Ordinances, never pray, hear, &c. Thats not the way, ſay they: And

4. When they are convinced of the way and means, how negligent, infrequent, deſperately careleſs are they of Divine inſtitutions? they think a little time in the ſervice of God and about ſaving of their ſouls, long: a long time in the ſervice of ſin, little.

5. Of thoſe who wait at the poſts of wiſdoms

coronis, p. 279. fig. 2.

Omnes fuimus in illo uno, quando omnes ille unus corrupit. Ang. de C.D. lib. 13. cap. 14.

wiſdoms houſe, and uſe the means, ho[w] few are *Iſraelites* indeed? how few eſcap[e] the loſs of their precious ſouls! why not many of your rich men.

Tis rare to finde a veniſon paſty in [a] poor mans Buttery, or a rich man in the Kingdom of Heaven, *Matth.*19.23.

Not man nobles, not many mighty,&c. *are called*; of thoſe who are called, few are choſen; of thoſe who are choſen, no one man that is ſaved eaſily; *If the righteous ſcarcely be ſaved* from temporals how then from eternal troubles? indeed they ſhall be ſaved ſurely, but they are ſaved hardly, 1 *Pet.*4.18. *Not many learned men are ſaved*: There is a groundleſs conceit in ſome, If men be great they cannot be godly; if learned they cannot be holy. How came theſe gifts of God thus to fall out? or are they ἀσύστατα, inconſiſtent? no; *yet not many learned are ſaved.*

Twill coſt you many a prayer, many a bitter tear, many a blow before you ſit down with *Lazarus* in *Abrahams* boſom.

Matth. 11. 12. *The kingdom of God ſuffers violence*; hell doth not ſo.

——— *Facilis deſcenſus Averni.*

Tis a memorable Text, *Matth.*7.13,14. *Enter in at the ſtraight gate, &c.* tis not ſaid Enter ye in at the ſhut gate; tis not ſhut

ſhut but tis very ſtrait; the gate of Repentance, Faith, *&c.* is ſo; they in heaven have found it ſo, and ſo will you before you arrive at that haven.

The life of man is compared to a ſeafare and to a warfare, *Job* 7. 1. *Is there not a warfare to man upon earth?* the words are ſo be tranſlated; brethren, הלא צבא לאנוש: never was Soldier in open field and fight, never was Mariner in an Harricane in more danger to loſe their lives, than you are to loſe your ſouls; you have deſtruction on your right hand, and deſtruction on your left; if you do not eye your way, you are gone in a moment; many temptations, many afflictions, many aſperſions, many impediments, diſparagements, diſcouragements, many bloody Pirates you will meet with.

If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, ſays Chriſt, *Matth.* 17.20. By Mountain *Procopius* underſtands the Devil; And *Heinſius* ſays, *non incommode cum montibus conferri Dæmon poteſt*; that I conceive is not the true ſence of that Text; yet well may we compare him to a mountain; and there are three great mountains on which millions of ſouls daſh to their utter ſubverſion: or three grear enemies to ſouls. I muſt but name them.

1. *Depraved Nature*, there is ἔνδον πακὸν connatural corruption which (were

there no Devil on earth) would bring you to a Devil in hell. See 1 *Pet.* 2.11. *Hoſ.*13.9. there is a theif in thy houſe, a ſpark in the cheſt, a ſnake in the boſom, an enemy in thy heart, man, would undo thee for ever: This corrupt nature meets us at board and bed, is ever hunting and haunting us; tis a potent enemy; a politick enemy, ever luſting againſt the Spirit, ever waring againſt the ſoul; Chriſt alone was free from this, *Joh.*14.30. and *Adam* in innocency; thou haſt need to pray, Good God, deliver me from my ſelf, my ſinful ſelf: This was that thorn in the fleſh (I humbly conceive) which *Paul* was ſo moleſted with; tis called *the Meſſenger of Satan*, becauſe Satan ſet on his ſinful nature to work, &c. I know *Heinſius* and *Hammond* and others think it was ſome ſore and ſharp affliction inflicted on *Paul* by the followers of *Simon Magus*; but let them who can ſay what it was.

Vide Taſſica ſacra. D. Arrowſmith.

2. The *World*; and here you have a world of danger; danger from the men of the world, danger from the things of the world, dangers from the pleaſures of the world; *licitis perimus omnes*. How do theſe emaſculate the mind, intoxicate and ſtupifie? how do they unman man, take away the man and leave a beaſt in his room! and there is no beaſt ſo beaſtial as the beaſt is in the form of a man; men call them by the name of pleaſures, but

but in Gods Dictionary they are pains, bitter pills or potions and not salutiferous; they steal away the heart at first, and sting at last, *Hos.* 4. 11. Dangers from the profits of the world; how proud, supercilious and impudent in wickedness do rich men grow! *when they wax fat, they kick against God*, spurn at his Messengers, will none of wisdoms counsels, or not yet: great familiarity begets contempt; truth begets hatred; vertue, envy; and great riches ignorance, impudence, and what not? hence that honest Heathen crys out in his excellent Admonitory Poem, Prov. 1. 25.

Phocylides apud P. Min. p. 103.

Χρυσὲ κακῶν ἀρχηγὲ, βιοφθόρε, πάντα καλέπτων,
Εἰσθε σὲ μὴ θνητοῖσι γένεσθαι πῆμα ποθεινόν.

The world is like a cunning Rook, lets you win at first, that it may have all at last.

The Honors of the world: Luther professed he would not have *Erasmus* his honor for all the world: Honor hath trounced and tript thousands, whom the profits of the world could never yet baffle or prejudice; Relations are no mean obstructions in the way of salvation; how great a rub was *Eve* to *Adam*; *Jobs* wife to him, *Dalilah* to *Sampson*, the outlandish women to *Solomon* (*Bellarmin* thinks he was damned, but it is well if he be as sure in heaven as *Solomon*) the the Damsel to *Peter*? The things of the world are snares, our houses snares, our

Bellar. de æter: Fœlicit.

horſes ſnares; do not many mind them more than they do the God that made them? our Tables are ſnares, our Apparel ſnares; whilſt thou art painting and ſpotting, decking and triming, little doſt thou think the Devil is ſo nigh holding the glaſs; when thou art putting on the ſhooe, he brings the horn; when thou art ſpotting thy face, he is ſporting at thy back.

A cælo ad tenebras trahit heu ſua quemq; voluptas.

3. *The Devil*; an impudent wretch, he will attempt thy ruine, if thou were Chriſt himſelf; he has foiled all he ever met with; *Adam* in innocency for all his holineſs, *Solomon* for all his wiſdom, &c. He hates our ſouls *odio pluſquam Vatiniano*. He knows the more are damned, the more he muſt be tormented, yet he will deſtroy us all if he can, for all that: like a mad dog he kills to kill, though he finde no eaſe, no profit by it; but of this before upon *Luk.* 22. 31, 32. enough is ſaid to ſatisfie you, if you will be ſatisfied, that this precious ſoul in man is in danger to be loſt.

Chriſt alone ever excepted.

I come to the fourth Query; *What are thoſe ways in which millions of men loſe their precious heaven-born ſouls?*

Anſw. Tis as eaſie to tell you the number of the ſtars in the firmament of heaven; or how many piles of graſs are now upon

upon the earth, or how many men have been ſince *Adam*, or how many barly corns will cover the ſuperficies of the earth, as to tell you all Satans wiles, ſnares, darts, depths and ſtratagems: he has ſnares for Kings and ſnares for Beggars, ſnares for you that are learned, and ſnares for you who are ignorant, ſnares for all; he muſt be a God or a Devil that can tell you all; God can tell you what plots are hatching in hell. *Jacobus Acontius* hath writ ſeveral books of the ſtratagems of Satan, but there is little in them, little in compariſon of thoſe many thouſands of plots which Satan in his infernal concave contrives againſt ſouls: Study your own hearts and lives, and you will know, though not all, yet many of thoſe deſtructive plots he hath to ruine your precious ſouls: Conſult the holy Scriptures, and there you ſhall finde much of Gods wiſdom, and much of Satans wiles opened and diſcovered; I ſhall hint at a very few.

Sometimes he ruines precious ſouls this way; he takes them off from all holy duties, from praying, hearing, communicating; He knows that Text well, *Hear and your ſouls ſhall live, Iſa.* 55. 3. hear not, and your ſouls ſhall die; know

Chriſt doth charge the Scribes and Phariſes for the commiſſion of the ſin againſt the Holy Ghoſt, yet they did not forſake the Jews Religion, and were very ſtrict in it. *Burroughs* on *Hoſ.* 8. 13. p. 115.

you that too: never pray and your ſouls are never like to come to heaven.

Sometimes he will put you upon the performance of holy duties, upon praying, hearing; if you reſolve on t, you will to Ordinances, Go, ſays he, Run, but I'le be with you there; he will diſtract you, diſturbe you, &c. he knows a man may do duties, continue ſtrict in external ſervices, and yet be guilty of the ſin againſt the Holy Ghoſt.

Somtimes men loſe their pretious ſouls by caſting off all Ordinances; too many of our acquaintance are in great danger at this day to loſe their ſouls this way; this is a lamentation, and, I fear, will ſtill be an occaſion of bitter lamentation. Lord open theſe eyes which Satan hath thus blinded, melt their hearts which he hath ſo long hardned from thy fear, and againſt thy holy Ordinances: they deſpiſe *Paul*, *Apollo*, and *Peter*, and ſay they are of Chriſt, as thoſe did, 1 *Cor.* 1. 12. O that there were no ſuch Monſters at this day in the Church of God, as *Beza* wiſht!

Fere non magnopere in 1 Cor. 3. 12. *Vtinam tales, &c.*

Sometimes men loſe their ſouls by Uſury, the devils Brokery. 'Tis a common and a ſoul-damning evil: 'tis natural for man to beget man, but againſt nature for money to beget money. Tis ſayd concerning the Turks, where *Ottomans* horſe ſets his foot, people come up very thin; ſo where the Devil and Uſury ſets their

Sir Fr Bacon in his Eſſays.

their feet, grace comes up thin: The Uſurer is the great Sabbath breaker (ſaith one) his plough goes on Sundays, and can ſuch be ſaved? certainly God muſt deny himſelf if ever ſuch as ſuch, and whilſt ſuch, come to Heaven, *Pſal.* 15. *ult.*

Sometimes by oppreſſion, violence, &c. little do men think how the Divel is cheating them of their ſouls, whilſt they are cheating others of their ſilver. Sometimes by evil company; many cannot be merry till they have incarnate Divels for their companions. By uncleaneſs and perjury, how many pretious ſouls miſcarry? By pride and vainglory; Error and horrid Blaſphemies; there are damnable principles as well as damnable practiſes; The underſtanding is the eye and guide of the ſoul; when this is corrupted, ah what think ye can become of the ſoul? Tis a truth but not much though of, I fear, a man may be damned for a corrupt opinion, as well as for 'a corrupt converſation. An erroneous 'Heretical head, and an upright heart 'are incompatible: a latitude of judg-'ment hath a latitude of converſation; 'thoſe who are for all kind of Tenents, 'are commonly for all kind of practiſes; 'and this is inconſiſtent with ſincerity.

Thouſands this day are like to periſh eternally, being ſeduced and deluded by Impoſtors; they, poor ſouls, are car-

ryed out of the way of life into the devious paths of error and blaſphemy: when our bleſſed Saviour had told his Diſciples that *narrow is the way which leads to life, and very few who find it*, he immediately gives in this charge, *Beware of falſe Prophets*, *Mat.* 7. 14, 15. intimating that ſuch would hazard their ſouls, if not carefully avoided. As you tender the ſafety of your ſouls here, or Salvation hereafter, take heed of ſuch as deny the Divine authority of the holy Scriptures, decry pretious Ordinances, aſſert Salvation attainable without Jeſus Chriſt; &c. prize Divine truth above all you have, yea above your lives; pray that the God of truth would ſtop the mouths, ſtay the pens and undeceive the hearts of thoſe amongſt us who are ſeduced, and do ſeduce others.

Many periſh by ignorance, their ſouls are deſtroyed for lack of Knowledg; *Hoſ.* 4. 6. Others loſe their ſouls by miſtaking couterfeit grace for true: a falſe repentance for true, and in this caſe 'tis very true, repentance damn's thouſands: a falſe dead faith, for a true lively faith. O know it, a man may ride to *London* ſooner on a dead horſe, then get to Heaven by a dead Faith: ſometimes Sathan will perſwade men they are *Iſraelites* in whom there is no guile, when they are Hypocrites, and have nothing in them

them but guile; anon he will tell the *Israelite* indeed, he is an Hypocrite indeed: Sometimes he will fix your eye upon your graces, more then you ought, and less upon you corruptions, to make you proud; sometimes less upon your graces, and more upon your corruptions then you ought, to make you despair, or conclude your selves out of Gods favour; sometimes he will perswade you that that is grace in you, which you count vice in others, or that that is vice in you, which you count grace in others he, ha's such Blindes. Sometimes he will fix your eyes more on others sins then your own, to make you supercilious and censorious. If you be in prosperity, he will try a fall with you, and attempt to bring you to deny God: if in adversity he will attempt to bring you into this labyrinth, to distrust God, to murmur and repine against God; then he hath his will and wish; *Omne peccatum est impatientia.*

If you be poor he will come with his; All this will I give thee, if thou wilt worship me, when his All is meer nothing; he'l draw you in to be his followers, and therefore makes *Cyrus* his proclamation, Whosoever will come and follow after me, if he be a footman, I will make him an horseman; if he be an horseman, I will make him to ride in a Chariot: if he possesse a Cottage, I will

give

give him a Village ; if a Village, he ſhall be Lord of a City : and as for gold, he ſhall have it by heaps and not by number. &c.

If you be rich, he will, if he can, draw you to confide in your riches, make your gold your God, highminded, &c. 1 *Tim.* 6. 17.

If you be knowing perſons, men of eminent parts, he will eſſay to drive you out of love with Gods Ordinances, and Miniſters, or to find fault with them where no cauſe is : *Luther* well obſerves, let a preacher be endued with ten vertues, and have but one fault, yet this one alone will eclipſe all his gifts, ſo evil is the world in theſe times. Doctor *Juſtus Jonas* hath all the good Vertues and Qualities that a man may have, yet becauſe he often hummeth and ſpitteth, they cannot bear with that good honeſt man.

If you be ignorant, or your knowledg weak, he hath his ſnares for you ; he will attempt to bring you to that paſs he did one once concerning *Oſiander*, *Oſiander* (ſaith he) hath Eloquence, but the common man is nothing edified by his preaching, ſit at home. And in all theſe his deſign is the undoing and the undermining of your ſouls.

Sometimes he ruins pretious ſouls by preſenting to them the poverty, penury, the many calamities that befal thoſe who walk

walk in the way of holineſs : Don't you ſee ſays he, how they are afflicted, toſſed and vexed, and who but mad men would ſpend and end their days in affliction ? and thus he ſubverts many to their eternal perdition.

Sometimes he tells men of the great things *Jeſus Chriſt* hath done for them, and now nothing remains for them to do ; he hath ſatiſfied divine Juſtice, pacified Gods wrath, is now interceding for you in heaven, and what need you to hear and pray and afflict your ſouls ! At this day I am perſwaded thouſands miſcarry by expecting mercy without due reſpect had to duty, by eying promiſes too much, and precepts too little. Sometimes he draws men to deſpair ; nothing but ſin and hell are in their eyes, as once (*viz.* at the flood) nothing but the Sea and heaven were to be ſeen.

This ſin of deſpair is the ſin of damned wretches in hell, and if he can bring you to it, he knows this will bring you ſhortly to him in hell ; but preſumption ſlays her ten thouſands : I dare not farther expatiate, but rather commend you to learned *Gurnalls* works, now in your hands, and withall beſeech you to obſerve theſe, and to acquaint your ſelves more and more with God, according to the counſel, *Prov.* 3. 6. Conſult him and he will acquaint you with and arm you againſt Satans

tans moulded methods and machinations, his many wiles and fiery darts.

Queſt. 5. What improvement ſhall we make of this preſent truth?

Anſw. I ſhall onely tell you of theſe two things to be done, and when I have hinted them, proceed to the laſt Obſervation, and apply the third and fourth together.

1. Be vigilant in obſerving all Satans wiles, the blandiſhments of the world, the workings of depraved Nature, ſince your precious ſouls are in ſuch hazard and jeopardy; 'tis the wiſe mans counſel, the Lord help us all to take it; and it will make us wiſe too, *Keep thy heart with all diligence*, מכל-משמר, or above all keeping; Is it worth watching to keep your houſe, when danger is, from robbing? and is it not worth watching to keep your ſouls, when in ſuch apparent hazard, from periſhing? your ſleeping time is his tempting and killing time; Watch then, you are in moſt danger when you are moſt ſecure, and think your ſelves in leaſt: He pays dear for his ſecurity who muſt lay down his ſoul in torments for't; To this add,

Prov. 4. 23. πάσῃ φυλακῇ,

2. Be Valiant in oppoſing and repulſing what ever attempts the deſtruction of your ſouls; give not place to them whoever they be, or whatever, *Epheſ.* 4. 27. *reſiſt the Devil*, *James* 4. 7. by Faith you may get the victory and maſtery

ſtery, 1 *Peter* 5. 10. and 1 *John* 5. 4. pray in the God of Heaven to ſecond you, and do not cope with his fiery darts and ſly temptations in your own ſtrength: and to animate and incourage you to this double duty, let my fourth obſervation come next in to be conſidered; tis this;

That of all loſſes in the World, the loſs of a mans ſoul is moſt doleful, diſmal and dreadful: 'tis the loſs of loſſes.

In the proſecution of this laſt concluſion, I ſhall not produce the Scriptures which vouch its truth, but onely lead you thorow it, by reſolving three Queries: The firſt is this ———

1. Wherein conſiſts the dolefulneſs of this loſs of the ſoul?

2. What are the aggravating conſiderations which may be ſubſervient to diſcover the dreadfulneſs of this loſs?

3. Whether we be in ſuch a condition now; even now I ſay, that if the Lord of life ſhould put a period to our lives at this inſtant, our precious ſouls were like to miſcarry everlaſtingly, and be loſt eternally? I ſhall then cloſe up this diſcourſe with a ſhort Application.

Queſt. Firſt, wherein conſiſts the dolefulneſs and dreadfulneſs of this loſs?

Much is ſaid by learned pens in anſwer to this Query: my reply then ſhall be the ſhorter, deſiring always to ſpeak moſt to that of which you can find or read

read the leaſt: In a word to this, and thus.

Firſt, the dolefulneſs of this loſs conſiſts in this, the ſoul ſhall to all eternitie be ſeparated from God, rejected of God, caſhiered and caſt out of the bliſsful preſence of the all-glorious God; There ſhall be a total, final ſecluſion, excluſion and extruſion of the ſoul; *go ye curſed* ſhall be then denounced, and this ſhall make the ſoul to tingle and tremble: all other evils compared to this are but imaginary, this is real; thoſe are opinionative, at the moſt but afflictive, this is deſtructive: ſcourging indeed is the common lot of ſons, *Rev.* 3. 19. but ſeparation from God is the proper portion of Devils and damned ſouls.

A ſoul once turned into hell doth not ſuffer ſo much evil and pain, as it doth loſe good; who can tell you how great a good God is, how great a good it is to enjoy God? herein is the happineſs of the Angels; their work in heaven is to bleſs God, their happineſs in heaven is to enjoy God, *Luke* 1. 19. I am *Gabriel* that ſtand in the preſence of God; *Gabriel*, that's my name; to ſtand in his preſence thats my happineſs; 'tis better to ſtand with *Gabriel* in the preſence of God, then to rule over a thouſand Provinces! Oh what tongue can tell you how great an evil it is to loſe God! *ipſe aſpectus boni viri delectat*: This is the

the very Hell of Hell, to ſee his pleaſed face, to hear his pleaſant voice no more. Wo unto the ſoul when it thus departs from God, or God from it: ah what ſhall become of thee, when the comforter who ſhould relieve thy ſoul is far from thee! *Lam.* 1.16.

The ſoul ſhall now loſe all that good in God, all that joy, peace, life, glory, &c. go from God and farwel all.

You ſhall never have Communion with God, nor any fellowſhip with God: An old Hermite (as I have read,) was very ſorry that God and the Devil were fallen out, and ſo much at ods, and would eſſay a reconciliation of them; the devil bids him ſpare his pains, for there was no poſſibility of making them friends. Tis ſo with damned ſouls: *To us is committed the word of reconciliation*; if you who have run from God will truly and timely return to God; if you who have trampled upon him, will now tremble before him; if you will prepare to meet the Lord with ſhame and ſorrow, God is waiting to be gracious unto you; but if once you drop into hell, there's no poſſibility, no poſſibility: A reconciliation to God, and communion with God, a damned ſoul I ſuppoſe cannot deſire; If God ſhould let a wicked man into heaven, heaven would be an hell; the preſence of God a pain, and communion with God a Torment to him. Amos 4.12.

You

You ſhall loſe all thoſe joys of Heaven, *Joys unſpeakable and full of glory*; thoſe *rivers of pleaſures at his right hand*, that *peace which paſſeth all underſtanding*, *even the underſtandings of the higheſt Angels*; and is all this nothing? are not your hearts diſpirited with the report of theſe ſad tidings?

Pſal. 16. *ult.*

Tanta eſt jucunditas lucis æternæ, ut etiamſi non liceret amplius in ea manere quam unius diei mora, propter hoc ſolum innumerabiles hujus vitæ anni pleni deliciis & circumfluentiâ temporalium bonorum rectè meritoq; contemnerentur. Aug lib. 3. de lib. Arb. c. 9. ult.

Si nullæ ſequerentur poſt hanc vitam Anguſtiæ, ſed ſola privatio domus Dei, ubi ſempiterna ſunt gaudia, hoc ipſum deberet in nobis efficere, ut non ſolum per anguſtias portæ, ſed etiam per ſpinas & tribulos, nec non per ferrum & ignem alacriter intraremus. Bellar. de Æter. Fælic. 233. & ſeq. pag.

Now muſt the damned ſoul bid adieu to Heaven, and all in Heaven! to God, and all that infinite ocean of excellency in God! now God and all in God ſhall be againſt the ſoul to all eternity: And is all this nothing, a voyce and nothing elſe?

I had rather (ſays a Father) *ſuffer a thouſand years in Hell, then loſe that good I hope to enjoy in ones days ſpace in Heaven.* Is the loſs of a childe ſo full of ſmart? what then is the eternal loſs of God? what a change doth the abſence of the ſun make! upon his removal darkneſs invades, and we have a kind of hell upon earth: Ah but what a change will there be, when the Sun of Righteouſneſs ſhall diſappear! what is it for a Son of peace

to

to be cast from a paradise of comfort into a wilderness of fear and terror, to wander in a maze of perplexed thoughts, heavy cares, afflicting fears, bitter sorrows, to be vexed with the howlings, roarings, and yellings of devouring beasts; what is this think ye, but a spark of hell? the other sure, the eternal hiding of Gods face from the soul, I mean, will be hell it self.

Secondly, The dolefulness of this loss consists in this further, *It shall be turned into Hell: Depart from me ye cursed into everlasting fire*; and of this you had need of some Devil or accursed wretch to descant.

Tis an *Italian* proverb, *He who hath not seen Venice will not believe, and he who hath not lived some time there, doth not understand what a City it is*: Tis in a sence true of Hell. The Philosopher in his homely cottage comforted himself and friends who came to visit him, ἐστεῦθεν ἐν ἄνθρωποι θεοί; the gods are with me here; but now the soul is thrust into the darkest mansions, and most nasty dungeons where damned Demons shall be its best companions, cold comfort to be housed in that infernal Conclave with the blackest Furies, where torments shall be intolerable, and tortures interminable; now Cursings shall be thy hymns, howlings thy tunes, blasphemies thy ditties; now shall thy damned soul have its fill of swearing; there shalt thou

Qui Venetias non vidit, non credit, & qui aliquandiu ibi non vixit, non intelligit.

ſin and ſuffer, and ſuffer and ſin; Is it pleaſant to ſin now? then it ſhall be painful. A fiſh in a pail or pan of water will friſk and play becauſe in its proper element; but when fire comes underneath, its element is its torment: When there ſhall be a mixture of Gods eternal wrath, and of his ſcorching and ſcalding indignation with its ſin, the ſoul ſhall finde no more pleaſure in ſinning there, then thy hand doth in burning here.

The pain of loſs is greater than the pain of ſence; but that of loſs is not all the ſoul ſhall now be caſt under the wrath and curſe of an infinitely incenſed Majeſty, and ſhall be the object of his fury to all eternity.

The Soul ſhall be made ſenſible of its pains and puniſhment; the Underſtanding ſhall conceive of nothing but what may add fuel to this fire, and encreaſe its torments; the conſcience ſhall for ever accuſe, corrode and gnaw: the Will ſhall for ever be oppoſed and croſſed. In a word, eye hath not ſeen, nor ear heard, tongue cannot expreſs, nor heart conceive the variety, extremity and eternity of thoſe torments.

Quamvis hoc tempore non ſentiamus quid ſit privari beatitudine, tamen poſt Animæ ſeperationem à corpore, aperientur oculi mentis ut clariſſime videant quantum ſit diſpendium. Bellar. ubi ſupra.

Tis the miſery of millions of ſouls now that they know not how miſerable they

re; but to know they are and ſhall be miſerable to all eternity, ſhall increaſe the miſery of the damned. Could they pull out their own eyes, rend out their own hearts, loſe all ſenſation, be inſenſible of their wretched condition, this would be a piece of eaſe and happineſs to them: The damned ſoul ſhall now have its capacity enlarged to take in more of Gods wrath (as the ſaved ſoul ſhall take in more of Gods love than now it poſſibly can) the infinite power of God ſhall enlarge it, and uphold it too that it fail not. *Si Anima parva non ſit capax, Deus omnipotens totius naturæ Author poteſt eam augere ut ſit capax.* Bradw. de cauſ. Dei. lib. 2. cap. 3. fol. 455.

He can inlarge the veſſel, and empty the viols of his wrath, fill it to the brim, yea overwhelm and drown it in the ocean of his implacable fury.

What ſhall I ſay more? *O ſi poſſemus nunc ſerio cogitare, &c.* as *Bellarmin* wiſheth: O that God would give us grace to ponder what is here propounded! is not this truth writ as with a Sun-beam? Or muſt I call in *Dives*, *Eſau*, *Judas*, or *Cain* to vouch the truth of this Obſervation?

Viz. *That of all loſſes in the world, this loſs of the ſoul is the moſt dreadful, doleful loſs.*

There are more things which do af-

fright us then that hurt us; we are more frequently ſick in opinion then indeed; ſome things trouble us more then they ſhould, ſome ſooner then they ought, and many things trouble us which ſhould not, as the Stoick ſays well and truly; but this, the loſs of the ſoul, cannot trouble us over-ſoon, nor (ſhall I ſay) over-much. *Conditio præſentium temporum, fratres, etiam hanc interrogationem provocat noſtram*, as *Tertullian* begins his book *de præſcript. adverſus Hæreticos*: So ſay I, the carnanal ſecurity of ſo many now adays occaſions this expreſſion.

Epictet. Enchir: cap. 10.

I come to the ſecond Query; it is this.

Queſt. 2. *What are thoſe aggravating conſiderations which may ſomewhat farther illuſtrate the point in hand, and diſcover the dolefulneſs of this loſs.*

Anſw. Take an account of this in theſe particulars, which I ſhall but hint and hand to you; they will be proper and profitable materials for your meditations.

The firſt is, This will infinitely aggravate the dolefulneſs of this loſs, to conſider that when you have loſt your ſouls, that is loſt of which you have no more; that is loſt, of which all the world can help you to no more: And if you have either

either the eye of Faith open as you are Christians and Saints, or the eye of Reason open as you are men, you cannot but conclude this will aggravate the loss. For *Abraham* to sacrifice his son, his only son, was the greatest of all his ten trials; for a man who is monoculous, to lose an eye is very sad. Whether there be three souls in man of different essence and nature, as some Philosophers assert, and as the Jews maintain, of which *Buxtorf* speaks in his *Synag. Judaica*, *cap.* 11. I shall not determine: Three rational Souls none will maintain there are; nor can any rationally assert (I suppose) that there are any three distinct really; there is but one in one man; lose that and lose all. *Chrysostom* notably glosseth upon my Text: *Immoratur iterum atque iterum; num inquit, aliam habes Animam quam possis pro Anima tua dare?* he that hath lost a childe may have another; he that hath lost an house, a purse, a servant, may procure another, but (*Si rex orbis & Dominus esses*, &c.) if thou wert Lord of all the world, if thou couldst command the Universe, and dispose of it at pleasure, lose thy soul, and another thou canst never obtain. For a man to lose one childe, and all in that one, is esteemed a mighty loss; tis so in the case in hand.

Vide Cartwr. electa Targum. Rab. in Gen. 22.

Die Sabbat. præter animam consuetam prædicati sunt.

The most excellent things God has made single, as one Sun in the firmament, one tree of life in Paradice, one soul in the body.

2. This also aggravates the dreadfulness of this loss to consider that there is

no poſſibility of the ſouls recovery, 'tis ſuch a commodity as if once loſt it is loſt for ever: other things you loſe and find again; This you cannot ſo: the redemption of the ſoul is pretious, and it ceaſeth for ever. *Origen* was of opinion, that the damned ſouls ſhould not always continue in torments, but after a long ſeaſon be freed from thoſe paines and chains of Darkneſs, as *Theophylact* obſerves on *Mat.* 25. 41. where he condemnes this opinion; and *Grotius* on verſ. 46. of that Chap. tells us, *Origen* had it from the *Platoniſts*; the Scripture is clear enough againſt it, and *Auſtin* accurately and fully refutes it, *De C. Dei.* now this greatly aggravates the dolefulneſs of this loſs; loſt once and tis loſt for ever; the anchor of hope ſhall be broken, the bridge of mercy ſhall be drawn; heaven and earth ſhall meet ſooner then the ſoul get out of hell: And

3. This will aggravate the dolefulneſs of the loſs to conſider that on thy part 'tis voluntary, a willful loſs; and the more wilful, the more woful; to loſe an hopefull, onely ſon, and loſe him irrecoverably, is dolorous; but to loſe him wilfully, cuts the very throat, rends the very heart, to think on't. So, to loſe the preſence of the eternal God, the light of his countenance, heaven and glory, to lie in flames for ever, and to have all this ſmart and pain to be a rod of mine

Neminem cogit Chriſtus, ideo dicit Quivult, ut ſervitium ſit gratius Domino, & præmium ſit gratius ſervo: ita Gorran. in Matt. 1. 16. 4.

mine own making, a wo of mine own procuring, the dart which wounds me eternally to be ſhot up by mine own hands; all this pain of loſs and ſenſe to be the fruit of mine own will, how will this increaſe the horrour?

Now ſhall the damned ſoul ſee that God forced it not to Sin; how could the moſt high be juſt, ſhould he force man to ſin, and for his ſin ſend him to hell? it is inconſiſtent with his infinite juſtice, to adjudge a ſoul to an eternity of torments for that which he compelled the ſoul to do. *Non eſt ejus Author, cujus eſt Vltor.*

Non per Dei decretum libertas voluntatis adimitur; decretum excludit actum vel eventum contrarium decreto, ſed conſiſtere poteſt cum potentiâ & libertate ad actum contrarium. Zanch. *vide* ſodes Bradw. de C. Dei lib. 1. cap. 34. Twiſſ vindic lib. 2. digr. 2. cap. 2.

The decree of God did not: this indeed impoſeth a neceſſity of infallibility, not of cauſality; it doth not take away the liberty of our wills: *etiam gratiæ divinæ influxus & efficax operatio non tollit ſed regit, non evertit ſed convertit liberum abitrium, &c.* 'tis *Zanchys.*

Infirmis eſt hoſtis qui non niſi volentem vincit.

Satan did not; he cannot force a ſoul to ſin, *petit conſenſum, non extorquet;* there is more or leſs of will of thine own will, in every peccaminous, irregular act; and as they ſay in law, *volenti non fit injuria*: Tis the ſoul it ſelf which deſtroys it ſelf; *O Iſrael thou haſt deſtroyed*

Ex demerito factitui. Lyra in loc.

ſtroyed thy ſelf Hoſ. 13. 9. do not tranſfer it, don't caſt it on me; ſay not 'tis want of power, or want of patience, or want of mercy in me, as *Zanchy* on the Text, and as *Gualther* very well, *Perpetuo verum eſt, Salus noſtra à Deo eſt, perditio ex nobis ipſis; Hic eſt gladius quem ipſe fecoſti*, as he told the Roman Emperour formerly a Cutler, this is the ſword which thou madeſt, and by which thou now muſt dye; ſo here; if thou go to hell, thank thy ſelf for't, blame not the moſt High, ſay not, I may thank Satan for this, but rather ſay I am the cauſe of this miſery. *Hadrian* a Roman Emperour, about to dye, commands his ſervants to Kill him; they fled away and would not; his adopted ſon would not, pretending piety; his guard prevented his own hands from doing it; his Phyſitian ſlew himſelf rather then that he would ſlay the Emperour; yet thus he complaines, Many Phyſitians have ſlain the Emperour. Thou mayſt complain of God and ſo increaſe thy guilt and Torment; of his decree, of Satan, of this and that, but know it if thou doſt periſh eternally, thou doſt deſtroy thy ſelf; and will not this aggravate the loſſe?

Ego ſum cauſa mihi doloris.

Turba medicorum perdidit Cæſarem.

4. This ſhall then aggravate the doleſulneſs of this loſs to conſider how little a thing, how ſmall a trifle that is thou haſt loſt thy ſoul for; a toy, a contemptible

temptible thing, a butter-flye, nothing. What? a maſsy crown for an acorn, a Kingdome for a cup of cold water; Heaven for a nut-ſhel, *O pro quantillo celum perdidi!* Chriſt for a luſt; the joys of heaven for the pleaſures of ſin. A pearl for a peble, or at beſt a *Briſtol*-ſtone: Amazing diſproportion! did ever fool ſell ſo cheap, and buy ſo dear; The drunkard muſt have his other cup, the tradeſman his other groat, the ſwearer his by yea and nay; The lyer his officious lye.

Porrigit pomum & ſurripit paradiſum: ut Ambroſius apud Gorranum in Textum.

5. To annex another, twill infinitely aggravate the loſs, the dolefulneſs of it, to think of loſing God, Chriſt, heaven, all, and to have nothing in lieu of this loſs; we ſeldome loſe all by any bargain here; there you ſhall have nothing: for a man to climb to the higheſt twig or bough of the tree for an apple, and then to reach at it and fall down, break his neck and yet be without it, or lie there without it, tis vexatious: For a man to hazard his pretious ſoul, and loſe it for the gain of the world, and then to leave all behind him, all his Towers, Turrets, Riches, Honours, &c. *Then whoſe ſhall theſe things be*, ſays Chriſt, *Luke* 12. 20. Thine they ſhall not be. *Cujus eris tu?* ſays *Bernard*; whoſe ſhalt thou be? To lye in torments for the purchaſe of the world, and yet be without theſe things of the world! will not

Quid profuit illis imperatoribus, qui iſtum mundum habuerunt per viginti annos, ut Octavianus per quinquaginta tres; cum jam per octingentos annos jaceat in inferno? Nunquid non fuerat melius eſſe ſocium Lazari pauperis quam modo eſſe ſocium Diaboli? Transierunt omnes illius honores tanquam umbræ, & tanquam ſomnium; frequenter cum aureis curribus & aureis ſcutis ſuſcepti ſunt, à conſulibus, & poſtea nudi & rei excepti à nigerrimis Dæmonibus, & in æterno igne relegati. Druthmarus in Matth. 16. 26.

not this aggravate the dolefulnes of th loſs?

6. This will much aggravate the dole fulneſs of this loſs, to conſider the *Ha cyon* ſeaſons, the golden opportunitie the gracious invitations you have had the great pains your Miniſters, you Parents, Maſters, Friends and Neig bours have taken with you, the man precious Ordinances, providences an overtures you have had, and yet fo all theſe to miſcarry everlaſtingly; how will it aggravate the loſs when you re flect on theſe! how have your faithfu Miniſters wept over you when you ſti continued in the gall of bitterneſs, an under the bonds of iniquity! How hav they intreated you, and in the Name God warned you, and for Chriſt his ſak beſeeched you and importuned you t ceaſe to do evil, to return and come t Chriſt! O the ſweet Rhetorick, th ſtrong motives, the affectionate beſeech ings of your Miniſters! how have you fathers told you with bleeding heart and ſtammering tongues, that thoſ

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proud, lewd, licentious courſes! would bring you to confuſion, as low as hell; and yet for all their præmonitions, as Satans Dromedaryes, you have run on towards eternal ruine: how will this vex the ſoul to think, I am now in hell, but had I been counſelable, I had been elſwhere! no ſaying would ſerve my turn; Now may the ſoul cry, I have lived under the dews and droppings of the Sanctuary, I had many tenders and offers of Chriſt and grace, a long and light day of Salvation, I lived under ſuch and ſuch a Miniſtry, in ſuch a religious family, but now I am benighted thus; *pendebat & tamen petebat*, as he ſpeaks: Chriſt would not have had me in this miſery, nor my Miniſter; none, none would, but I would lye and dye in ſin; and now the poor native *Turks* and *Tartars* ſhall have a colder room in hell, then I; the loweſt vaults in hell are too good for me; they never heard of Chriſt or ſalvation by Chriſt as I have; every ſermon ha's been a new ſummon to me, and now I am damn'd, Damned, deſervedly damned; once I might have been healed, but I would not; and now I muſt dye, and yet never be dead, &c.

7. To ſee others in heaven and thy ſelf excluded, this will increaſe thy miſery, and aggravate the dolefulneſs of thy loſs. Now ſhalt thou ſee poor creatures whom thou didſt hate, revile and ſcorn, Luk. 13.27.

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in heaven, in bliſſe and glory, thy ſelf in hell; how will this grind thy very heart, to ſee them in heaven who lay ſometimes at thy Doores baring their wounded armes, ſtood at thy gates begging for bread, when thou waſt ruſling and ruffling it in ſilks, with thy ſpotted face, criſped locks, and naked breaſts, ſet open to the publique view, as fleſh at the ſhambles; how will this ſight pleaſe or diſpleaſe thee? That rich glutton lift up his eyes and ſaw *Lazarus* in *Abrahams* boſome; you have it in that hiſtory, ſhall I ſo call it? *Luke* 16. *Quid illic Lazari nomen ſi non in veritate res eſt?* as *Tertullian* ſpeaks. I know not whether the rich man was a Lawyer, and *Lazarus* a Preacher, as ſome have thought; 'tis a needleſs nicety: but this I know, the ſight of *Lazarus* in heaven was ſad enough to rend this Gluttons heart, with inexpreſſible vexation: for the carnal Maſter to ſee his poor ſervant in heaven and himſelf in hell; the oppreſſing Landlord to ſee his poor tenant in glory, and himſelf in miſery, how will this add oyle to the flame, and fewel to the fire? And are theſe things ſad in the hearing? what will they be, think ye, in the ſeeing and feeling?

8. This will extremely agravate the dolefulneſs of this loſs, to conſider the place in which the ſoul ſhall lodg to all eternity, hell: *viz.* 'tis a bottomleſs pit, a dungeon of dark-

darkneſs, a lake of fire and brimſtone, a fiery furnace; Ah ſirs, you had need to make ſure of heaven while you live, or when you come to dye you will be great loſers; you have ſtately buildings, pleaſant Orchards, plenty of every thing but grace and peace now; your children like Olive plants ſtand round about your Tables; but at death to be turned into hell, hell! will not this aggravate the loſs! To be be on earth were ſome *Levamen* and *Solamen*; but to lodge in hell, were all the water in the ſea inke, every pile of graſs a pen, and every hair on thy head the hand of a ready writer, all were too ſhort graphically to delineate the nature of this dungeon where loſt ſouls ſhall lodge for ever. See *Bellarmin. de Æter. Fælic.*

9. Twill not a little aggravate the dreadfulneſs of this loſs, for the ſoul to conſider what companions it ſhall now have to all eternity: Why, the ſouls in hell, what companions have they? Devils, inraged *Dæmons*, and Damned ſpirits, and who can indure to behold them, to be with them who have cheated thee of thy ſoul! *Vnum eſt ex majoribus Gehennæ ſuppliciis ſemper verſari cum iis quos maxime oderunt; & à quibus circumventos mille artibus ſe ſciunt*: as *Bellar. libro citato.* Who would lodge one night in a room thats haunted with Devils? and is it nothing to be in hell with them for ever?

How

Virſus eſt omnium brutorum maximè brutus, ſecundum Heinſ. in *N.T.*

How could you like to dwel with Lyons, Leopards, or Bears, the moſt Savage creatures in all world? better ſure then with Divels: was it ſo great a judgment, for *Nebuchadnezzar*, to be turned amongſt beaſts? what is it then to be turned amongſt devils? Wo is me ſays David, that I dwel in the Tents of Kedar: wo is me, will the ſoul now ſay, that I dwell in hell with Devils: the thoughts hereof methinks ſhould be ſufficient to make us all tremble; if the pain came firſt, no man would be drunk; ſuppoſe it were onely the headach; did we think of Hell, and of helliſh torments, it would make us all to ſtand in aw, and tremble before God; how can you think of dwelling with everlaſting burnings, and not be diſpirited? they are (ſhall I ſay it?) Devils who are not at all touched; yet I read of one who had been an unjuſt wretch, when he came to the point of Death, one asked him to repent of all his ſins, and prepare himſelf for heaven; To whom he thus replyed; Lord, I have longed much to ſpeak to thee, not for my ſelf but for my wife and for my children, for I am now a going to dwell with divels, nor is there any thing I would have thee to do for me; and this he ſpoke (*animo tam tranquillo acſi de itinere, ad villam loqueretur*, as *Bellarm.*) with as *pacate*, *ſerene* and *tranquill* a mind, as

Dr. *Prid Leſt. 7. de ſalutis certitudine.*

Bellar. de arte bene moriendi lib. 2. cap. 10.

as if he had been ſpeaking of going to the next Town or Village: I cannot relate it without terrour.

It were a mitigation of the ſouls torments to have ſome better place then hell; better companions then devils: but it will not be; ſhall I hint the gloſs upon that text? *Depart from me ye curſed.*

Depart from me: O no, no, ſays the ſoul; Lord if I muſt come no nearer, let me go no farther from thee; in thee is all my hope, my help; no ſays Chriſt, depart, be gone; heaven would hurl you out if I would let you in; neither are you fit for heaven, nor is heaven fit for you: without are dogs.

But if I muſt go, bleſs me before I go; no ſays Chriſt, *Go ye curſed*, and they are curſed indeed, who are curſed by Chriſt.

If I muſt go, and with thy curſe upon me too, yet will the wretched ſoul plead, let me go alone; no ſays Chriſt, go ye: ye have ſinned together and ye ſhall be damned together: *Non minus ardebit qui cum multis ardebit*, he burns no leſs, who burns with company; here, the more and more ſorrow: Twas his own eaſe and the mitigation of his own torments, that *Dives* had in his eye, when he made that motion to *Abraham*, *Luke* 16. 27, 28. *ſend* Lazarus *to my Fathers houſe, for I have five Brethren, let him*

Vide Mald. in loc. ubi ſupra.

him teſtifie or preach to them, leſt they al ſo come into this place of torment. There is no charity in hell, as hot as it is; there is none of that fire.

Ah Lord, if I muſt go and with thy curſe, and with others too, let me go to ſome good place; no ſays Chriſt, you muſt to hell.

Cardin. Bellar. *Horrificis ululans ſtridebit vocibus inter*
Algentem glaciem flammigenoſq; globos.

But let me have no other pain than this, the loſs of thy glorious preſence; this is enough and enough; no ſays Chriſt, into fire you muſt.

If ſo, let it have ſome time of extinction; no, ſays Chriſt, into everlaſting fire: Heavens joys, and hells torments have no *Finis*; neither ſhall thou end thy eternal puniſhment, neither ſhall eternal pain end or conſume thee; and this cuts the throat of the ſoul; For ever! what is a Leaſe to a Fee-ſimple, or time to eternity! who amongſt us could wiſh to live as Kings for an hundred years, and when that term expires be content to be over head in ſcalding lead for ever after?

Cardin. Bellar. Poem. *Obrutus infernis umbris, urendus & uſtus;*
Æterno moriens vivet in interitu.

But if all this muſt be ſo, let me have ſome

some good company; no, no, says Christ, none but Devils, *the Devil and his Angels*; This is the nineth aggravation; The soul shall be with Devils to all eternity.

Væ infælicibus quibus præparatus est dolor intolerabilis, Timor horribilis; væ quibus præparatus est locus ubi nil audietur nisi fletus & planctus, gemitus & ululatus, mærores atq; stridores dentium, ubi peccatores à congregatione justorum separabuntur, potestati Dæmonum tradentur. Bern. Medit.

Malo so necem calentissimè ferventem intrare, quàm Diabolum in suâ propriâ formâ videre. Idem.

10. The Soul shall have none to condole it in those torments, no one in all the world to pitty it: if an house be burnt, or an arm broken, or a childe dead, or a member dislocated, we finde one or other who will share our sorrows, bleed our wounds, sigh our griefs, and weep our tears; it was so with *Job*, chap. 2. with *Aaron*, *Lev.* 10. 3. but a damned soul no one pittieth: God will not; *He will laugh at its destruction, and mock when its fear cometh*, *Prov.* 1. 26. And Jesus Christ will not; *Slay them before me*: The holy Angels will not, nay your own parents will not; at the last day they shall see so much of Gods Holiness, Justice, Righteousness, and shall apprehend so much equity in all his judiciary transactions, that they shall not sigh to see you turned away with a *Go ye cursed, &c.* This I take to be a truth, and *Austin* somewhere peremptorily asserts

Videre Deum & nolle humanarum afflictionum misereri. Gr. *Moral.* 'Tis a misery to be in trouble, but a double misery to be laught at by the God of mercy.

ſerts it, *Nec creator nec creatura ulla erga damnatos afficientur ſympathia.* I will not dilate upon the reſt.

Magis dignum trahit ſecum quod minus dignum eſt. reg. juris. He that owes the writings, will have the box; he who takes the ſoul, will have the body too.

11. The body ſhall be loſt too; and double loſſes are the more intolerable; as the ſhadow follows the ſubſtance, ſo ſhall the body follow the ſoul to Heaven or Hell; the grave is our long home, not our laſt; tis called our long home, not becauſe we are long in going thither, but becauſe we lie long there; yet out again we muſt; *Utrumque in judicium veniet, ut utrumq; aut pœnæ dedatur aut gloriæ reſervetur.* Ambroſius apud Voſſium de Reſur. pag. 224.

12. This will aggravate the dreadfulneſs of the loſs, to conſider the ſouls ſuperlative preciouſneſs; the precious ſoul to be in a condition worſe than any Toad or Serpent; a ſoul worth all the world, and now in this ſhameful diſmal ſtate; twill fill the face of thy ſoul with ſhame, thy heart with extreameſt horror: Now thou wilt wiſh that thou hadſt never been born, or were annihilated. Again,

13. This will not extenuate but aggravate the doleſulneſs of this loſs, to think how nigh the gates of heaven once you were, within a ken or call of Glory; that you had left many ſins, done many (materially) good duties, put fair for ſalvation, and now to come ſhort of it; loſe Heaven after all this praying, hearing, preaching,

preaching. To ſplit the ſhip in the mouth of the Haven, to fall when at the higheſt pin of the ladder, how vexatious will this be think ye, at the laſt! None ſink lower in hell than thoſe who go to hell with ſo many duties on their backs; miſtake not yet, I am not againſt duties.

14. And this will alſo aggravate the dreadfulneſs of this loſs, to conſider from whom, and on what terms we had our ſouls; why, we had them from the hand of a gracious God, *Eccleſ.* 12. 7. *The Spirit ſhall return to God who gave it*; we had them from God and for God, with this ſtrict command, to keep them diligently, *Deut.* 4. 9. Should a dear relation or loving friend, give you a chain of gold, a princely Palace, a peice of land or plate with this charge, Do not ſell it nor mortgage it, nor alienate it, keep it for my ſake: Now ſhould we wilfully loſe it, idly and vainly waſte it, needleſly pawn it, Oh what prodigious ingratitude, and inexpreſſible baſeneſs are you guilty of! and is not the caſe thus with many millions in the world! *Ahab ſold himſelf to do wickedly*; and are there none of his blood and brood alive yet?

15. It will be to many an unexpected loſs, and this will aggravate its doleſulneſs; are not ſuch moſt ſad and dolorous?

——*præviſa minus tela ferire ſolent.*

Hamilcar, that famous *Carthaginian* Captain, and *Hannibals* Father, heard a voyce (as he ſuppoſed) ſleeping before *Syracuſa*; the voyce intimated that he ſhould ſup the next evening in *Syracuſa*; he awakes and immediately comm nds his Army to prepare to fight; but they began to mutiny; the *Syracuſians* take that opportunity, break in upon the Camp, take *Hamilcar* priſoner; he ſups now in *Syracuſa*, not as a Conquerer but as a Captive: you live in hopes of going to God when you dye, and ſo you ſhall *Eccleſ.* 12.7. but inſtead of going to heaven, take heed leſt he diſpoſe of you to be eternally tormented. I muſt not inlarge this, yet I crave leave to tell you, that I think not one of an hundred ſits down in *Abrahams* boſome, and comes to heaven, who will tell you they are aſſured they ſhall not miſcarry. A right grounded aſſurance you may know by this; It is a ſoul purifieing Aſſurance: he that hath this hope and confidence, will purifie himſelf: as comfort comes in, ſin will go out: Or by this: 'tis of a ſoul-humbling nature; the more the ſoul ſees of Gods love, the more a man will abhor himſelf; What God have mercy on me, give Chriſt to me, pardon to me, and heaven to me! Or by this farther, it always keeps the Subjects of it cloſe to the means of grace, and conſciencious performance of holy duties

Apud Valer. Maxim.

duties. That is evident, 1 *Peter* 2. 2,3. Ah but how few are there whose hearts are holy, humble, and conscientious in the use of means! and yet how many will tell you they hope they shall be saved, they never doubt but they shall go forthwith to heaven when they dye!

16. This will exceedingly aggravate the dreadfulness of this loss, to think who it is that excludes and shuts them out of heaven: 'Tis the Lord of life; he that made thee, will now shew thee no mercy: He has the keys of hell and death; if he shut thee in, who can let thee out? though you shall never cease to cry, (*naturali desiderio stimulante*) Lord, open to us that we may be delivered, yet what can be your friend when mercy shall be your enemy? mercy acted her part before, now justice must take her turn: The God whom thou didst confide in (but not as thou shouldst) ha's now bound the up in chains of darkness. For him whom you took to be your grear friend, to betray you into prison, poverty, disgrace! And to this add, *Bellarmin.*

17. The great shame, horrour, and confusion that shall be at the last day upon the face of the soul, when it shall appear before Angels and men, that your souls are irrecoverably lost, this will aggravate the dolefulness of the loss. Then

to have Angels and men pointing you out amongſt the curſed crew, ſaying as in *Pſal.* 52. 7. *Lo this is the man that would not make God his ſtrength, but truſted in the abundance of his riches, and ſtrengthned himſelf in his wickedneſs* here ſtands that proud Beggar (for pride is the beggars ſign) that polluted Leper, that covetous cormorant, and there is the dunghil viper we were night and day moleſted with: and there is the man who ſate down with a glittering blaze of a viſible profeſſion of religion, without the power of Godlineſs men whom you did ſcorn and Contemn to ſay thus and thus of you, how vexatious will it be!

----Miſerum eſt monſtrari & dicier hic eſt.

18. And, to diſpatch this ſecond Query, this will aggravate the loſs, to conſider that Gods Miniſters, thy godly parents and faithful friends ſhall riſe up in judgment againſt thee, as Witneſſes of all thy vows, Covenants, prayers, and promiſes. Thou haſt pray'd with them as an Angel, ſuch terſe and quaint expreſſions, ſuch and ſuch curious phraſes, but thou haſt ſinned in private like a devil, nay even in thy prayers too, more regarding the praiſe of men, then deſiring to pleaſe God; thou didſt worſhip God with thy lip, and a Devilliſh

viliſh luſt within thy heart! and now thou art in theſe torments, they ſhall bring this verdict againſt thee, they have done their duties, and now thy blood ſhall be required at thine own hands, and all thy performances ſhall increaſe his wrath and vengeance.

19. You ſhall be tormented by the Devil and his Angels; and tis bitter to fall into the hands of ſuch tormented wretches, enraged Dæmons: no mercy can you expect from them. *Nolo tibi unquam deeſſe lætitiam*, ſayd *Seneca*, I would never have thee to be ſorrowful; but they would never have you, will never ſuffer you to be joyful: you ſhall ſhall have no lucid intervals, but continual pain. In heaven the Saints have riches without ruſt, health without ſickneſs, pleaſure without pain; but you ſhall have the contrary; they will load you with Mountains of fire, and Rocks of Brim-ſtone.

Nunquam ſe pœnis reus eximet, & pro- Cardin. Barba-
cul aſtris rinus.
Arceri querulo jugiter ore fremet.

20. You ſhall be your own tormentors, and executioners; every damned ſoul carries about with it the fiery funnace of a guilty corroding conſcience; if there were no devil in hell, you ſhould not go unpuniſhed: *Tu dixiſti Domine, &*

ita eſt, ut omnis malus Animus ſit ſibi ipſe pœna. Aug.

Ludovicus a Dola in his Diſputations *de concurſu dei* diſcuſſeth this Queſtion; Whether a creature (the mighty power of God concurring with it) may produce or create it ſelf? he denyes it; no creature can create it ſelf, but it may cruciate and torture it ſelf, and thus ſhall you do in that dungeon of darkneſs.

Creatura non poteſt ſeipſam primo producere etiam Deo concurrente

1. Quia ut producatur, debet non exiſtere; ut producat, debet exiſtere, &c. 2. Quia idem non poteſt eſſe prius & poſterius ſeipſo ſecundum eandem exiſtendi rationem. De concurſu Dei, p. 448.

And thus have I anſwered the ſecond Query; and what ſay you now ſirs? is not this the loſs of loſſes? can you poſſibly ſuſtaine a ſadder loſs? it is the moſt comprehenſive, complicate loſs, theſe truths are terrible; as he ſaid of that, ſo may I of this Text, *probe noviſſe multum prodeſt*, to know them is very profitable: Be not affraid to hear of hells horrour, and the doleful ſtate of loſt ſouls. I know you would not caſt away your ſouls to experiment the truth of this preſent point: tis better to hear of hell every day, then for the ſpace of one hour to be in hell.

Gualtherius de Joh. 2 2.

Ne fugiamus ſermones de Gehenna, ut Gehennam ipſam fugiamus.

The third Query] *Whether you and I be in ſuch a ſtate and poſture now, that if we ſhould in this inſtant be diſſolved, our ſoul*

ſouls were ſure to miſcarry everlaſtingly, and be loſt eternally?

Anſw Innocency fears no tryal; by bringing the action, a mans right and Title is rather improved and advantaged then prejudiced, as Civilians ſpeak; put your ſelves upon the tryal; there are not many that ſhall be ſaved: ſee we then how tis like to go with our ſouls.

Nemo in perſequendo cauſam, deteriorem ſed, meliorem facit. Wiſemans Lex legum.

Give me leave to propound a few Queryes, and proſecute one of them.

1. Were we never to this day made truly ſenſible of our loſt undone condition? never yet convinced of the bitterneſs, burdenſomneſs, filthineſs and damnableneſs of ſin? *Act.* 2.37. Or,

2. Did we never to this day make it our buſineſs above all things in this world to ſee to the Salvation of our ſouls? where is this holy fear, this holy care? &c. *Act.* 16. 30. Or,

3. Did we never to this day apprehend an excellency in *Jeſus Chriſt*, truly love him above all for his beauties, nor know him? why 'tis as eaſie to find heaven in hell, as the ſaving knowledg of God in our hearts by nature; and without this no ſoul can attain Salvation: *John* 17. 3. 2 *Theſ.* 1. 8, 9. *non verba ſed tonitrua ſunt.* Or,

4. Had we never to this day any other righteouſneſs to appear in before the Lord but our own ragged righteouſneſs?

Philip.

Philip. 3. 7, 8, 9. death in a moment would make us miſerable to eternity, if it be no better with us. Or,

5. Had we never any ſupernatural change wrought in and upon our hearts? are not our flinty hearts made fleſhy, our proud hearts humble? are not our ſouls and all their faculties changed? then ſee we our doom, *Joh.* 3. 3. ſure, God muſt be out of love with himſelf, and holineſs, if ever he be ſo much in love with us, as to admit us unwholy ones into heaven. Or,

6. Are our hearts and lives under the dominion and power of one, any one luſt or corruption? 'tis enough to damn them for ever, to undoe our ſouls eternally. See *Gal.* 3. 10. Or,

7. Do we not to this day believe in the Lord Chriſt? why then no Salvation is attainable for us or by us: *John* 3. 17, 18. *Mark* 16. 16. A man may ſpeak as well without a tongue, and a bird fly as well without wings, as a ſoul get to heaven without faith: I ſpeak not of the Salvation of Infants, but of our own. I might ſpin out this diſcourſe upon these and many more particulars, which I ſhall now wave as more common, yet neceſſary evidences; one onely I will inſiſt upon; 'tis this then.

8. Have you never yet gone beyond thoſe whom the Scripture brands for Hypocrites? as *Ahab*, *Herod*, *Jehu*, *Judas*, the

the five fooliſh Virgins, the *Scribes* and *Phariſees*, the houſe of *Jacob*; How far they went and what they did, I preſume you all know; There is much deceit in Generals; let us come cloſe to the work in hand; I ſhall hint, and but hint at ten particulars, in which you may ſee what you may be, and how far you may go, and yet not be ſaved.

1. A man may be a Saint in the judgment of others, yea and in his own opinion, and yet be an Hypocrite in the eye and judgment of God: Did the reſt of the Apoſtles ſuſpect *Judas*, or *Judas* ſuſpect himſelf? no doubt they had good thoughts of his ſtate, and wondred when they heard *Judas* had done the Villany which an ingenuous heathen would have ſcorned to have done: At the laſt day what admiration will there be, to ſee them Chriſts great enemies, who were reputed here his greateſt friends! Rom. 2. 28, 29.

2. A man may be born of pretious Saints, and yet himſelf be none; grace is not connatual, nor hæreditary: All are not *Iſraelites* who are of *Iſrael*; 'tis no wonder to ſee *Abraham* have an *Iſhmael*, *David* an *Abſolom*: or at the laſt to ſee Parents go to heaven, and children to hell.

3. A man may be *Orthodox* in his judgment, and yet never go beyond thoſe forementioned; wherein was *Judas Heterodox*?

terodox? *Judas* had not a ſound faith, yet he was ſound in the faith; tis a mercy much to be priſed, when men are thus, but without a ſound faith no comming at heaven: all that believe according to the Scripture, live not according to their beliefe.

4. A man may be zealous in and for the cauſe of God, and yet be no true child of God, as *Jehu*: Come ſee my zeal for the Lord of Hoſts; but ſee 2 *Kings* 10.31. *He took no heed to walk in the law of the God of* Iſrael *with all his heart*: Notable is that of *Paul*, *Philip.* 3. 6. *concerning zeal perſecuting the Church*: All are not good who are zealous for that which is good; much leſs for what is evil.

5. A man may be exceedingly caſt down and humbled for ſin, and yet not go an inch beyond an Hypocrite: ſo remarkable was *Ahabs* Humiliation for ſin (not as ſin) that *Eliah* is calld on to obſerve it; God takes notice of it, and *Eliah* muſt do ſo too, 1 *Kings* 21. 28, 29. *Seeſt thou how* Ahab, *humbleth himſelf before me?* and yet God ſaw no true Humility in *Ahab*, no true godly ſorrow.

Dr *Bolton* of Hypoc. p. 265.

6. A man may pray, hear, and read much, ſtudy, pray and preach much, and yet his ſoul periſh eternally and miſcarry everlaſtingly: ſee what Herod did, *Mark* 6. 20. what *Judas* did, *Luk.* 9. 1, 6. what the houſe of *Jacob* did, *Eſai.* 58. 2, 3, 4.

3, 4. read these Scriptures; what the young man did, *Mat.* 19. 20. *What lack I yet?* Why, Christ and grace, and an open eye to see thou hast neither yet, and done nothing at all to purpose; but he never heares of him more.

7. A man may suffer much for God, and yet be no true servant of God: he may suffer the loss of liberty, of his reputation, of his enjoyments, of his life too, and yet have no dram of grace. Hath every man think ye, Christ in his heart, who hath a great cross in his hand? or shall every man have a crown on his head, who hath a cross on his back? *Judas* suffered something for Christ, he left all as did the rest: see also *Gal.* 3. 4.

8. A man may leave off many sins, and yet be damned at last for his sins. *Herod* reformed many things amiss: *Mar.* 6. 20. and would you be content to be where *Herod* is, though you might have as much as *Herod* had? As the flood destroyed *Noahs* own friends and servants, so must sincerity destroy all our sins. *Gideon* had seventy sons and one bastard; that one bastard was the death of all the other seventy, one onely excepted: you must leave all, or you leave none at all. *Judg.* 9. 5. 6.

9. A man may have much Humility in his mouth, and yet much pride and Hypocrisie in his heart: all humble persons are not saved, and yet God will save none *Iob* 22. 29. *1 Sam.* 9 21.

none but ſuch as are humble perſons. 'Tis one thing to have a nature ſweetned, and another to have a nature ſanctifyed; there is a natural temper, or natural plauſibleneſs of diſpoſition which renders a man grateful to man, but this is no true grace, nor is the man acceptable to God, who hath this and no more.

10. A man may have much calmneſs, and peace of conſcience, and ſome aſſurance he ſhall go to heaven, and yet he ſhall never come at heaven. There is a twofold peace of conſcience.

Carnal ſecurity is diſtinct from ſincerity.

First, A negative peace; that is, when tis not filled with terrors, fears, and jealouſies.

And ſecondly, A poſitive peace, and that is when there is joy in the thoughts of God as his God, when yet God is not his God, *Hoſ.* 8.4. Even Hypocrites and the vileſt wretches in the world will claim intereſt in God, and joy in that ſuppoſed intereſt; *Baalam* calls God his God, and yet had nothing to do with God, *Numb.*22.18. yea and aſſurance too, ſee *Job* 18.14. but tis a falſe aſſurance, and no well-grounded confidence. Excuſe this digreſſion, wherein I have been not ſo methodical as I might; ſhall I tell you next what it is never any of thoſe could do, who were branded for Hypocrites? I will point you to ten Scriptures, and ſhall uſe the like brevity; an hint will ſerve you.

Heb.6.45,46.

The

The first is in *Psal.* 119.6. *Then shall I not be ashamed, when I have respect unto all thy commandments*; never Hypocrite in the world could say in truth, Lord, I unfaignedly desire and endeavor to have an eye to every command of thine; universality is a note of sincerity; canst thou say, Lord, though I do not keep all as I should, yet I do the best I can to observe all; tis the grief of my heart, and my daily burthen that I violate any of them! thy soul shall not miscarry everlastingly. Luke 1. 6. Acts 13. 22.

The second is in the 104 verse. *I hate every false way*; an Hypocrite cannot say so, nor do so; a sincere soul hates all sinful ways, but his own first and most; an upright man leaves no nest-egg for Satan to sit on; the Hypocrite ever doth, 1 *King.* 5. 18.

The third is, 136 verse, *Rivers of water run down mine eyes, because they keep not thy laws*: Never could Hypocrites in the world mourn for sin as sin, and for the sins of others as well as for their own; give me one instance of any one that ever did so; did *Pharoah*, *Ahab*, *Judas*, *&c.* indeed *Moses*, *Lot*, *David*, *Peter*, those in *Ezek.* 9. 4. did so. Psal. 119. 113. Rom. 1. 18, 19.

The fourth is, verse 140. *Thy word is very pure, therefore thy servant loves it*; never could Hypocrite, since there was one in the world, truly say or do so. Dost thou love God because he is a holy God,

and

and not onely becauſe he is a mercifu
God? doſt thou love the ways an
people of God becauſe they are holy
and Heaven becauſe it is a place of ho
lineſs as well as a place of happineſs? an
Gods Word becauſe tis a ſin-forbidding
a ſin-ſubduing, a heart-cleanſing, an holy
word? thou art the man who ſhalt be
ſaved eternally.

A fifth is in *Pſal.*139.23. *Search me, O God, and know my heart; try me and know my thoughts*; an Hypocrite cannot endure to be tried or ſearched; a ſearching Miniſtry is to ſuch a tormenting Miniſtry. He knows he is like a velvet ſaddle, velvet, without and ſtraw within, and therefore he would not live under an heart-ripping Miniſtry: An upright heart is a jealous heart, much afraid leſt there be ſomewhat yet undiſcovered, and therefore prays his friends to ſearch, and God to ſearch; yea commands him to ſearch, the word is *Imperat. Kal.* viz. חקרני: and how is it with you in this caſe? an upright heart loves no Miniſter like the ſoul-ſearching Miniſter.

A ſixth is this, *Pſal.* 115.1. *Not unto us, O Lord, not unto us, but unto thy name give glory*: An Hypocrite is all for his own glory, acts all for himſelf and from himſelfe; ſo I may have the glory, the credit, the applauſe, come of God glory what will; this is the language of an unſound, rotten heart; an upright

heart can be content to be trampled on, and vilified, so Gods name be glorified; the bent of such an heart is for God and his glory: Nothing but sincerity can carry a soul so high as in all acts natural, civil and religious to intend Gods glory; an upright heart ascribes the praise of all to God, sets the crown on Christs head alone. *Rev.* 4. 9, 10, 11.

The seventh is this. 2 *Cor.* 7. 1. *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God*: an upright man is not onely sensible of, and sorrowful for the irregularities of his life, but he is grieved for and laments over the depravation of his nature, the corruption and carnality of his heart, the Anvil on which Satan forgeth all his temptations, the omissions of holy duties, the wandrings and excursions of his heart in duties, his spirit-filthiness, vaine thoughts, such as none but God and himself can take cognisance of speculative lusts, &c. now are these bitter and burdensome unto you? can you confess as *David* did, *Psal.* 51. 5. or bewail your selves as *Paul* did, *Rom.* 7. 23. *There is a law in my members warring against the law of my mind, and bringing me into Captivity to the law of sin, &c.* This poyson at the heart most perplexeth an upright heart; is it the indeavour of your souls to grow in holiness? do you set

Would you be in heaven that you may be more holy, as wel as be more happy?

Would you have new hearts as well as a new heaven? and are you holy not out of affectation but out of affection? are you troubled with the unholiness of your hearts, as for the unholines of your lives?

no bounds to Sanctity ? can you pray as heartily for more of holiness, as for more of heaven : can you patiently bear the yoke because 'tis Gods design, and your desire to have more Holiness, and attend constantly upon his ordinances, because they are appointed to increase holiness? you are the men whose souls shall not miscarry.

Pro. 3. 6. The eighth is this, *Psal.* 16. 8. *I have set the Lord always before me :* can you pray as in the sight of God, as *David* did ! hear, as in the sight of God, as *Cornelius* did! *Acts* 10. 33. Preach as in the sight of God, as *Paul* did ! 2 *Cor.* 2. 17. can you buy and sell as in the sight of God ! is your whole life a walking with God, before God ! *Gen.* 17. 1. an upright heart desires nothing more then the presence of God, an unsound heart desires nothing less : as Gods eye is ever upon him, so the upright man would have his eye and heart ever upon God : and is it so with you?

Job 17. 9. The ninth is in *Job.* 27. 10. will he delight himself in the Almighty, will he always call upon God ? *Job* speaks of the Hypocrite as is evident, verse, 8. What is the hope of the Hypocrite ? two things he cannot and will not do.

Boni lætantur in Christo, mali gestiunt. Chrysos. 1. He cannot delight himself in the Almighty. To delight in God, is one of the highest acts of grace ; and can an Hypocrite do that who hath no grace? indeed he

he may ſpeak much of his God, and thank God, when he never thinks of God; but love God, truſt in God, delight in God he cannot: he knows not God, he is not reconciled unto God; there is no ſuitableneſs twixt him and God, and how then can this man delight himſelf in God? he delights himſelf in his riches, gifts, parts, relations, the ſtream of his delight runs out thoſe ways; an upright heart delights, that is, terminates his delight in nothing on this ſide God in Chriſt, not in children, not in Ordinances, no nor in grace, but his rejoycing is in Chriſt, *Philip.* 3. 3. Jeſus Chriſt is the adequate object of his delight: now how is it with you? *nemo poteſt diu eſſe ſine delectatione*, ſays *Aquinas*; no man can be long without his delight: do you fix onely upon God? And pray obſerve it: Will he always call upon God? No, no, he wants an inward principle, the ſpirit of prayer, *Zech.* 12. 10. *Gal.* 4. 6. he hath not the fear of God in his heart, *Jer.* 15. 4. no true faith in God, without which a man can never pleaſe God, nor long hold out in prayer to God; if he obtain the deſired mercy, then he will throw off duty; if not, he will caſt off Duty, becauſe he hath not obtained the mercy: now an upright heart will go on in prayer, ſpeed or ſpeed not: tis as natural for a fiſh to live without water, as ſuch an heart without

prayer. The upright heart will not expoſtulate with God, as did the houſe of *Jacob*, *Eſai*, 58. 2, 3, 4. but humbly wait upon God, though he hide his face.

Oratio vere ardua eſt et magni laboris opus difficillimum, idcoque rariſſimum. Luther

Prayer is too hard a work for an unſound heart to hold on in; tis heart work and thats not eaſie to him; when the tongue ſpeaks, man heares; when the heart ſpeaks, then God hears: now an upright heart will pray always, *Pſal.* 119. 12. even to the end: He will not find fault with the duty, as the Hypocrite doth, but with his heart; Here is a good duty, Lord; but my heart is carnal, flat, formal: I cannot deſire better work, but Lord give me a better frame of Spirit, that I may do it in a right manner: my heart is not right; ſo ſays the good man; my prayer and Sermon is naught; ſo ſays the Hypocrite.

Minora ſunt merita mea omnibus miſericordiis & beneſ. Caſd. Par Non ſit mecum neq; argentum neq; vestimenta; pecus, ſed tantum baculus meus: ita R. Salomon commentatur

10. Once more, *Gen.* 32. *I am not worthy of the leaſt of all the mercies of God.* *Jacob* was a plain, upright man; obſerve his low eſteem of himſelf; Lord I am leſs then the leaſt of thy mercies; and worſe then the worſt of thy creatures; there is no mercy I have but tis greater then I deſerve; no affliction or trouble I have but tis leſs then I deſerve; I might have been with *Job* upon the dung-hill, with *Lazarus* begging my bread; this is the language of an upright heart: He cannot tell how to

ſpeak

speak good enough of God, nor ill enough of himself: Wretch that I am, says *Paul*: Less then the least of *all* Saints, says that good man: he hath all mercies from God, and ascribes the glory of all to God; an hypocrite hath his heart full of pride, when his deportment is most humble; he thinks best of himself and worst of others; his vices are graces, but their graces are vices, or no true coyn current; an upright heart counts that grace in another, which he scarce dares own for grace in himselfe; he esteem's others better then himself, according to the charge *Phil.* 2. 3. He dares not censure and judge others.

I have gone in these particulars beyond my design, as far as beyond your desire; if you have enough, I shall desire you to step no further with me, though I shall take the neareſt cut to my journeys end, which is within the Ken.

To sum up all in short: The fool in the Gospel, he was a type of Covetous Wretches and greedy earthworms; and did not his soul perish eternally? art thou one? thine is like to perish too.

The rich glutton was a type of voluptuous Epicures; if thou dost live and dye as he did, thou shalt have as he had.

Esau was a type of prophane persons, *Cain* of malicious persons, &c. read

your doom in theirs: ſir's, if you have thoughts of theſe matters, if Salvation be a thing deſirable, or damnation any thing formidable, try your own eſtates, ſearch your ſouls; dont cheat your ſelves. The *Jews* have this Proverb, *Bekis, Bekos, Bekagnas*, that is, a man is tryed by his purſe, by his cup, and by his anger, what he is; *Anthony de Gevara* adds two more, a pen and a ſpur; if he be a fool he will write like a fool, and ride like a fool; ſhall I take the boldneſs to ſay, And, by his ſoul: for he is no good man, no wiſe man, if he have not a tender c.. of his ſoul: Since that

Of all loſſes in the world the loſs of his ſoul is the moſt diſmal, doleful and dreadful.

Thus much for this third Query. The Application followeth.

In three uſes, I ſhall give you ſome Inferences { *Informative.* *Hortative.* *Directive.*

4 Inferences. If this be true, that of all loſſes, this loſs of the ſoul be moſt doleful, the greateſt loſs.

1. It informes us then, that the gain of ſouls is no ſmall gaine. He that winneth ſouls is wiſe, *Prov.* 11. 30. He that winneth ſouls is rich; Happy man who hath an hand in this work! every ſoul brought in to Chriſt is a new pearl added

to

to thy crown; they that turn many, or any to, *Righteousness shall shine as the stars for ever and ever*, Dan. 12. 3.

2. That it is a fearful thing for a man to have an hand in the loss of souls: if the blood of the body cry so loud, what will the blood of the souls think ye? And are there none in hell cursing the day that ever they lived under thy Ministry, came to live in thy family, or linckt themselves into such a society? How much are we all concerned in this inference? who can hear the bell tolling, and his heart not fall a trembling to think, Now is another soul gone, for which I, even I as I am a Minister, a Master, a Father, must give account to God. Gen. 4. 10.

Tis more pleasant to hear all the damned Devils in hell crying against thee, man, then one soul in the loss whereof thou hast had an hand.

3. I shall add a third, the Ministers of the Gospel are infinitely concerned to be very skilful and faithful; how should we bestir our selves! ah how vigorously, that ours and our peoples souls be not eternally lost! the malice of men and rage of Devils are against us. At this day how do men run mad of errors! as once *Bradwardin* complained, so may we, *Totus pene mundus, ut timeo & doleo, post eum* (viz *Pelagium*) *abiit & erroribus ejus favet*: the whole world almost runs after Impostors and seducers, embracing damnable *Bradw. Lib. 2. cap. 31. Pag. 602.*

deluſions, ſoul-deſtructive opinions. *Non tu eras, ſed error meus erat Deus meus*, as once *Auſtin* confeſt of himſelf, the Lord is not their God, but their opinions are their God: how do many ſtudy to maintain their errours, yea one error more then all the Fundamental truths in ſacred writ! Church aſſemblies are good free Schools; it concernes Teachers then who are his Uſhers to be very faithful as they have ability and opportunity: God himſelf was the firſt Preacher, *Gen.* 3. 15. and the firſt writer; what book was extant in the world before the law was writ by Gods own hand? and both theſe ways ſhould the Miniſters of the Goſpel (eſpecially they who are of greateſt abilities, of moſt enlarged hearts and parts) indeavour to curb the domineering of errors; how many are there at this day who are very able, and ſhall I ſay very idle? skilful, but not ſo faithful; will it be a ſufficient Apology at the laſt day, we have done little or nothing this way, becauſe others of more ſlender abilities have done the moſt and beſt they can? let us then who are ſtars of a lower and leſſer magnitude, give in what light we can, be more vigorouſly active, lay out our ſelves more for the Salvation of precious, precious ſouls.

He worketh the work of the Lord, ſays *Paul* of *Timothy*, 1 *Cor.* 16. 10. ἀρκῶν ἡ μαρτυρία, ſays *Theodoret*, μίαν τῷ Τιμοθέῳ

Τιμῶν ἔπαινον, says *Theophylact*, an ample and honorable testimonial does *Paul* give of him: *He worketh the work of the Lord, as I also do.* What is it to work the work of the Lord? Let *Musculus* answer it, *An mitram gestare bicornem, an Annulis vincire digitos, an pedum ostentare pastorale, &c.* Is it to go gallant, fare sumptuously every day, to wear Gold-rings? a thing which *Austin* could not endure to see in a Pulpit; but to Preach up Jesus Christ, Preach down sin, and save precious souls. *Possid. de vita et Moribus Aug.*

4. Then no loss is much to be lamented whilst our precious souls are safe: This consideration should moderate our mournings. Does not the safety of our souls preponderate our other losses? What is thy loss, Christian? A faithful friend? 'tis great indeed; such multiply our comforts, and divide our sorrows; 'tis *Damnorum omnium maximum*, The greatest loss, if you'l believe an Heathen; Is it thy reputation? a precious jewel; *Fama pecuniis non est compensabilis*, say the *Casuists*: Yet there are three things better; a good God, a good Christ, and a good Conscience. And therefore that's not the greatest loss. Is it Liberty? that's dear and precious, γλυκὺ τὸ ὄνομα καὶ πρᾶγμα. Both the name and thing are sweet; how bitter is Bondage and Banishment? *Seneca.*

Curat

Curat nemo vagos; & lædere nemo veretur
Non exul curæ dicitur eſſe Deo.

Yet life is much ſweeter : *Job* 2. 4. *Eſther* 7. 3. Is it life it ſelf? See the precedent verſe, one ſtep higher : *Gods loving kindneſs is better then life, and the aſſurance thereof is ſweeter then life*; *Pſal.* 63. 3. To loſe a painful faithful Miniſter is doleful ſuch are the Meſſengers of the Churche the glory of Chriſt, 2 *Cor.* 8. 23. or zealous Magiſtrate ; they are Corner-ſtones, *Zach.* 10. 4. *The Arms of a people Jer.* 48. 25. *The breath of our noſtrils Lam.* 4. 20. πάντι τῷ κόσμῳ σωτήριον. Shall I come to the preſent caſe ? To loſe a gracious childe, a childe in whom you had many children couch'd and comprized, the comfort and credit of many children: A firſt-born too; they have a double Portion in your Poſſeſſions and in your Affections ; and not ſo onely, but a Gracious Heir : That's moſt of all ; 'tis *Muſculus* his obſervation on *Geneſis*, *Primogeniti ſanctorum ſunt plerumque mali*, The firſt-born of the Saints are commonly wicked; if that be true, yours was not ſo and therefore the more doleful loſs : Yet remember ſtill , 'tis nothing to the loſs of a precious ſoul.

1. What breach ſo wide that God, an Almighty God cannot in his own time and way make up ; The Virgin *Mary* ſtood by

by the very Croſs on which her Son and Savior ſuffered, yet not one tear do you hear of: *Stantem video, flentem non video.* *Ambr.* Bleſſed *Mary*, but more bleſſed *Jeſus*! We are children of change, and ſo are our deareſt children; yet when we are tuning our fatal ditties, let's not forget our Duties to ſpeak good of God, to wait ſtill on God, and to bleſs the Name of the Lord: Notable is that paſſage of *Drexelius* in his *Gymnaſium patientiæ*; he brings in holy *Job* ſtanding by the ruined Houſe, under whoſe Walls his ten children lay dead and buried, and lifting up his heart and hands towards Heaven, ſaying, *Naked came I out of my mothers womb, and naked ſhall I return thither; the Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord. Ecce ſpectaculum* (ſayes he) *dignum ad quod reſpiciat intentus operi ſuo Deus*, behold a ſpectacle, a ſpectacle worthy God himſelf, were he never ſo intent upon his work in Heaven, yet worthy his cognizance! Shall I remember you of that famous paſſage in *Chryſoſtomes* third Tome, *Tu vero quid grave & moleſtum dixeris? num paupertatem, num languores?* What is that, man, which thou complaineſt of as an intolerable burden, or which ſo much moleſts thee? is it Poverty, or Slavery, Sickneſs or blindneſs? is it loſs of Honors, Houſes, Relations or Reputation? all theſe are ridiculous, frivolous things *(ſi cum diſpendio Animæ & incendi-*

dio Gehennæ comparentur :) if they be compared with the loſs of Souls, and infernal flames.

Hee's dead; and 'tis as true, he is not dead: his ſoul is alive with God, his Example and Name ſhall live; his Example as a Lamp or Torch may light us towards Heaven: his Name (as Musk among linen caſts a fragrancy) ſhall be as an ointment poured forth amongſt the reſt of your Name, Family and Progeny; he lives ſtill (as *Theodoſius* did in his ſons, *Arcadius* and *Honorius*) in his brother; I muſt ſay no more: no more but this, as *Plinius Secundus* did of *Conſtantine*, *Fœlix in imperio, poſt imperium fœlicior*: ſo here, *Fœlix in vita fuit, poſt hanc vitam fœlicior*.

The ſecond Uſe: 'Tis Hortative. Take three or four Inferences.

1. *Bleſs the Lord, ye ſervants of the Lord*, that yet your ſouls are not eternally loſt: What ſhould have become of you, had death arreſted you when ſuch or ſuch a one in your families were taken from you? *Deo gratias pro me, & Deo gratias pro te*: As naturally we are evil, onely evil, and that continually; ſo we might have been proportionably miſerable, onely miſerable, and that eternally: But ever bleſſed be our God, we are yet out of Hell. Let this cheer up your drooping ſpirits; the Jewels are ſafe, though much be loſt.

2. And

2. And bleſs God for Jeſus Chriſt; were it not for his Son, we had all periſhed in our ſin; he made his ſoul an offering for ſin, he gave his back to the ſmiters, he hid not his face from ſhame and ſpitting: Don't you ſee that ſea of blood and wrath he waded through to bring you ſafe to ſhore! thoſe mountains of monſtrous ſins he took upon his back to eaſe your ſouls, who were heavy laden with them, and almoſt overwhelmed! The wrath of God, the rage of Devils, the malice of Hel: all this, and more he endured; had you ten thouſand ſouls, all were too few to bleſs him and praiſe him with: How can we think of a bleeding Chriſt without bleeding hearts? O let the God of our mercies be the God of our praiſes; ſerve him, love him, laud him to the utmoſt, who ſaved you to the utmoſt: Alas, all our praiſes bear no commenſuration or proportion to his doings and ſufferings for our Salvation: *So God loved the world Joh. 3. 16. that he gave his onely begotten Son*: So: How? I cannot tell you how; but onely ſo: this was *Donum præ omnibus, & Donum pro omnibus*, One Gift for all, one farr above all.

3. Do not hazard the loſs of your precious ſouls for any thing in the world, ſince 'tis the moſt diſmal loſs. You are in danger many ways: ſome loſe their ſouls by their lukewarmneſs in a true Religion; others periſh by their blinde devotion

votion and miſ-guided zeal in a falſe Religion: ſome have their precious ſouls ſtarved, others are poyſoned. Of this more in the laſt Obſervation.

Shall I eye the Text in hand; let not the great things of the world occaſion the loſs of your precious ſouls: Satan caſts out this golden Ball, and many purſue it, though they hazard the loſs of God, of Chriſt, of Heaven, and their precious ſouls. The World, like Swallows dung, puts out the eyes, and thouſands thereupon miſs or miſtake the way to heaven. I have read of the Nightingale, that ſhe never ſings ſo ſweetly, as when ſhe obſerves ſome ſtanding by to hear the melody ſhe makes: 'Tis much what ſo with the World; or ſhall I blame the world or our hearts rather? *Ambroſe* brings in the Merchant and the Sea conteſting with, and complaining of each other: the Merchant blames the Sea for its waves ſo dangerous and deſtructive, Thou art always an enemy to men of our Profeſſion, &c. the Sea comes in, and draws up her charge againſt the Merchant, Thou findeſt fault with my waves, but thy ſelf art more reſtleſs, unquiet, and turbulent. I ſometimes am calm and tranquil, but thy deſire of gain is never ſatisfied: Am I an enemy to thee? thou art more to thy ſelf; how many have I learned the art of contemning the world? as *Zeno*, *&c.* A Mariner, as long as he keeps his Ship above water, is ſafe enough;

enough; but if the Sea break in, he is in danger to loſe himſelf and all: as long as you keep your hearts above the world, you will do well enough; but if once the Honors, the Pleaſures or the Profits of it ſteal in upon you, without much vigilancy and induſtry, the Veſſel will ſplit, your Jewels, your precious Souls, I mean, be loſt irrecoverably.

4. Pitty and pray for thoſe who are in great danger of ſuſtaining this dreadful loſs: the greateſt part of the world are at this day in a miſerable condition: The Turks and Tartars, Heathens and Pagans, are in danger to miſcarry; they know not God in Chriſt: and can a ſoul be ſaved without the knowledge of God in Chriſt? *This is life eternal to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent, John* 17. 3. 'Tis death eternal then to be ignorant of the onely true God and Jeſus Chriſt: Certain it is, that ſuch of the Heathens as are ſaved (if any be) are ſaved by faith in Chriſt; for there is not one way for Pagans, and another for Chriſtians: and you read 1 *John* 5. 12. *He that hath not the Son, hath not life*, be his natural parts, and the improvement of his light and power what they will. And are not the Jews at this day in a moſt deplorable ſtate! learned *Buxtorf* tells us, they call Chriſt, *Ben chozabh*, the ſon of a lie, a baſtard: his Goſpel, *Aven gilaion*, the volume of lyes, or the volume of iniquity:

Synag. Judaic. ca. Cap. 5. & 36.

quity: as Chriſtians, *Goiim, i. e.* Gentiles, Edomites; when they ſalute a Chriſtian, they call him *Shed*, Divel: they hate all Chriſtians, but none ſo much as thoſe who are converted from Judaiſm to Chriſtianity; much more I might relate; but is not this you have heard enough to make your hearts tremble, mourn and bleed for them? yet there is ſome hope in Iſrael concerning them. He who perſwaded *Japhet* to dwell in the Tents of *Sem*, can alſo perſwade *Sem* to dwell in the Tents of *Japhet*. And if you be convinced there are *Antipodes* which *Auſtin*, *Abulenſis*, *Toſtatus* and others deny, then concerning thoſe Antipodes and their ſalvation, what can you think rationally? have they the knowledge of the truth? did any of the Apoſtles paſs the Equinoctial, or travel thither to inſtruct them? we are much in the dark concerning their light; I paſs them, and thoſe alſo who are ſaid to dwell in the Moon, if you can imagine any do ſo. What think ye of thoſe many too many Popiſh, Antichriſtian Nations! Popery is the myſtery of iniquity; what Religion is more diametrally oppoſite and contradictory to the Law of God, and more injurious to the glorious Goſpel of Chriſt then this!

They teach men to truſt and confide in their own works; ſo *Bellarmin*, lib. *de juſtific.* To pray to the Saints. So that Cardinal

dinal, *de Beatit. Sanct. cap.* 19. *&* 20. What then ſhall become of the firſt Commandment?

They command images to be worſhipped: ſo *Bellarmin* in his Books *de Imag.* What ſhall become of the ſecond Commandment? nay they raze it out, expunge it, and divide the tenth into two.

I could eaſily ſhew you the like in all the reſt; The Scripture is of ſmall Authority with them? their unwritten verities (or vanities rather) are, as they ſay, of equal validity with the Scripture, and as much to be prized: ſo *Pighius*. See *Kemnitius de Origine Jeſuitarum, & ſacra Script.*

To come nearer home; *Perkins* will tell you that a Papiſt living and dying in the Nation or region where he may enjoy Goſpel ordinances and will not, cannot be ſaved. *Ref. Cathol.*

I leave them to ſtand or fall before the judge of quick and dead, and come yet more homewards.

What may we think of the Salvation of thoſe ſeducing Impoſtors amongſt us: I cannot call them Chriſtians who deny their Baptiſm, ſay 'tis Antichriſtian, and of the Popes Inſtitution; but by what Pope it was inſtituted have not yet told us: I ſpeak of Infant Baptiſm: they aſſert Salvation is attainable without Chriſt, I have heard this blaſphemy: They deny the Divine Authority of the Scripture,

Titubabit fides, ſi divinarum Scripturarum vacillat authoritas Aug.

they ſay it is not Gods word, and yet tell us not whoſe it is, if not His; that the Reſurrection is a fiction, the Trinity a vanity, and much of ſuch Helliſh blaſphemy. I will not mention perſons; are they in a fair capacity of obtaining eternal felicity who tell you they are perfect Here, and they cannot ſin, and broach the former blaſphemies? I will not judge.

Propter incertitudinem propriæ juſtitiæ, & periculum inanis gloriæ, Tutiſſimum eſt totam fiduciam in ſola dei miſericordia & benignitate reponere. Bellarm. de Iuſtif. Lib. 5. Chap. 7.

Let *Auſtin* anſwer, *Qui dicit*, &c. He who teacheth or ſaith, A man may be ſaved without Chriſt, I doubt whether he himſelf can be ſaved by Chriſt.

Can the Mahometans be ſaved in their way think ye? and are not their principles as good as theſe mens? take a gueſs by obſerving their eigth Commandments; you have them in the Turkiſh *Alcoran*:

1. Every one muſt believe that God is a great God, one onely; and Mahomet is his Prophet.

2. Every one muſt Marry: four wives they may have, *&c.*

3 Every one muſt give his Wealth to the poor; few beggers amongſt them.

4. Every one muſt pray five times a day. And

5. Keep his lent one month in the year.

6. Obey his parents.

7. Not kill; and

8. Do unto others as thou wouldſt be done unto thy ſelf.

Obj. But theſe men are much more ſtrict in their ways, in their profeſſions, and practices. *Anſw.*

Anſw. I will not deny it: but yet I'le tell you freely, all that walk ſtrictly, walk not Holily: there is a double ſtrictneſs.

1. A Scriptural ſtrictneſs; of this you read *Epheſ.* 5. 15. *Walk circumſpectly. Gods way is a ſtrict way, a narrow way,* Matth. 7. 14.

2. An unſcriptural ſtrictneſs: of this you read *Acts* 26. 5. *Who more ſtrict in his religion then* Paul? *and yet* Paul *was then in a damnable condition:* Do not think I maligne the men I am ſpeaking of; I hate and abhorre all their curſed opinions; and let me tell you, though the way of God be very ſtrict, yet every ſtrict way is not the way of God: nor is every man that walks ſtrictly, the child of God. Papiſts are in ſome things ſtrict enough, and Quakers ſtrict overmuch; but *Auſtin* will tell ſuch for all their ſtrictneſs, *ibi non bene vivitur, ubi male de Deo creditur*; a good life and an ill belief cannot ſtand together, they are ἀσύζυγα. A corrupt Head and Heart commonly go together: My brethren, let us pity and pray for their ſouls who are in danger to be loſt; for all, that the God of heaven would ſend forth his light and Truth, and viſit them who are without the pale of the viſible Church, with the day ſpring from on high, and ſend forth his everlaſting Goſpel amongſt them; that he would remember his old loving kindneſs to his firſt-born the ſeed of *Abraham* his friend, that the blood of

Chriſt may be no longer upon their heads to their confuſion, but upon their hearts for converſion, that not the guilt, but the merit of his blood may be upon them and their children: for theſe home-bred Hereticks, that God would at laſt open their eyes, make his own diſcoveries unto them of the excellencies and beauties of Chriſt, his ordinances, *&c.* And let them ſee what an heavy curſe it is to wander and wilder in a maze of errour whilſt they think they are walking in the way of Truth and life: though they ſpeak evil of us, damn us, *&c.* yet ſhould we pray for them that their precious ſouls periſh not: God, to whom we pray, can turn their hearts as the rivers of waters.

O pray night and day that God would undeceive their hearts, open their eyes, humble their ſouls.

5. If the loſs of the Soul be the moſt diſmal loſs, be exhorted then to labor for aſſurance, a full aſſurance hereof, that your ſouls ſhall not eternally miſcarry: Neglect not the voice of the Spirit as a councellour, and in due ſeaſon you ſhall hear the voice of the Spirit as a comforter: if you grieve the Spirit, he will grieve you: he will leave you, though he will never loath you; he may and will at laſt give you heaven, if ye be His, but he will not give you that aſſurance of going to heaven if ye grieve him: Attend on him in the ways of his ordinances, they are the chan-

channels, the Conduit-pipes both of grace and comfort: Be much in prayer, hearing, yea and in communicating; you would think it a sin in us to suspend you from the Sacrament, and is it none in you to suspend your selves? if you cannot come with this assurance, come for this assurance: and let me tell you, Sirs, if you have once obtained this assurance, Duties will be much facilitated and more easie to be performed: afflictions much sweetned, What reproaches, what Troubles can move him much who is fully assured his Soul shall be eternally saved? *Death it self will be less feared*, Rom. 8. ult. 2 Tim. 4. 8. *This World then will be more contemned*; but of this something was hinted before, in my second Observ. 2d. use and 6. Particular.

6. If the loss of the Soul be the greatest loss, then prize faithfull Ministers, they will indeavour to prevent this loss.

'Tis said this was the Motto they had at *Geneva*: *post tenebras speramus lucem*; After this night of darkness we hope for light; but when *Calvin* was gone, it was much changed, *post lucem timemus tenebras*. After this eminent light we fear darkness: were Gospel Ministers banished, what would become in all probability of precious Souls? how would errours invade, and overwhelm us? and when error is rampant, Truth is couchant; the understanding is the eye of the Soul, Truth is

the apple of this eye; And are not the Miniſters Truths diſpenſers? Gods providence excludes not the uſe of means, nor of men. When he reveales it from heaven that you ſhall hear no more, and pray no more, then you may ceaſe praying and hearing, and not till then.

There are amongſt us, who decry Goſpel Miniſters, call them Antichriſtian, *&c.* But thy ſhould firſt prove them ſo: I much deſire to ſee this rationally and Scripturally ſpoken to: Are there none ſpecially deſigned for this work of the Miniſtry? or if there be, and yet the Miniſters of *England* be not, who are? and if once they were, but not now, when begun the Miniſtery of *England* (for that they ſtrike at) to be Antichriſtian? and how long hath it been ſo? What is that which renders them Antichriſtian? and whether this rayling on us (if ſo) be the way to convince and convert us, *&c.* But let us to our work, indeavour we the Salvation of precious Souls; we do them a ſignal favour if God will make us inſtrumental to pull them out of the ways of error and prophaneſs, though it be by the hairs of their heads; will not you thanks him who pulls your child out of the fire, though he pull it out by the hair?

3. Uſe. 'Tis of direction, to ſhew you what to do that you may prevent this doleful loſs; and ſhall I ſpeak firſt to God as *Nehemiah* did, chap. 1. 11. Proſper, I pray

pray thee thy ſervant this day and at this time, and grant that theſe few directions may be ſubſervient to the end intended; To you my Dearly beloved I will ſay four things.

1. Addreſs your ſelves to Jeſus Chriſt for the Salvation of your precious Souls; Win Chriſt, and win light, and life and heaven: if you come not up and over to Ieſus Chriſt, you cannot be ſaved; there is no other foundation of hope and comfort: 1 *Cor.* 3. 11. *Acts* 4. 12. *John* 14. 6. Salvation is not attainable in any way though the life be good, as ſome teach: Let a man walk up to his light, and a man of what ever perſwaſion he is, may be ſaved; thus *Andradius*; *Homini facienti quod in ſe eſt, Deus non denegat ſuam gratiam*: but never did any man in the World improve his light to the utmoſt, nor did He all He might; or if He did, this will not be ſufficient. *Leſſius* excellently diſcuſſeth this Queſtion, *An quivis in ſua fide ſalvari poteſt?* in his conſultation, *Quæ religio ſit capeſſenda, mihi pag.* 221. *&* *ſeq.* but I wave it.

Would you prevent the loſs of your precious Souls? come to Ieſus Chriſt; he had this deſign in his heart when he came down from heaven to ſave your Souls from ſin; and will you not be ſaved?

Obj. Yea will the poor ſoul ſay, I would be ſaved; but is Chriſt able to ſave ſuch a wretch as I!

Anſw. *Yea, he is able to ſave all to the utmoſt, Heb.* 7.25. *To the utmoſt,* 'tis an hel-routing, an heart-reviving word, there is much worth and weight in it; read alſo *John* 6. 37. did ever Chriſt tell thee he could not ſave thee? if all, then thee ſurely.

Obj. 'Tis true, he can ſave all, but he did not die for me.

Anſw. *He taſted death for every man, Hebr.* 2. 9. and art thou none: he take away the ſins of the World. *John* 1.29. are not thine amongſt them? Ieſus Chriſt paid down a ſufficient price for the redemption of all mankind; and art thou none of *Adams* progeny? *John* 3. 16. The welſpring of life and Salvation is ſet open to all, *Revel.* 22.17. art thou then excluded? A Soveraigne Medicine is prepared for all, and is thy diſeaſe incurable? Ieſus Chriſt offered himſelf once for all as an adequate ſacrifice and full compenſation for the ſins of the whole World. I dare not ſay with *Piſcator, Ames,* &c. that Ieſus Chriſt died onely for the elect, and that none but they have any kind of benefit by it or intereſt in it, that he died not for any others in any manner of reſpect; nor with the *Arminians,* that God is actually reconciled to mankind and doth really diſcharge every man from his ſin upon the account of Chriſts ſatisfaction, but with others of the middle way; who thus deliver their mindes concerning this

this important truth: In the matter of Redemption, we must distinguish betwixt the

1. Satisfaction of Christ absolutely considered, and the

2. Application thereof to every one in special.

The former was done once for all.

The other is still in doing.

The former brings with it sufficiency to discharge the whole debt, the other adds to it efficacy.

The former onely makes the sins of mankind fit for pardon, or pardonable, which the sins of Divels are not.

The latter, *viz*, the particular application makes the sins of those to whom that mercy is vouchsafed to be actually pardoned by the vertue of Christs satisfaction. God is *Placabilis* towards all; when any one actually believes then God is *Actualiter placatus*; by the death of Christ all mortals have this benefit (*Judas* had this advantage) they are savable, or salvable, *in Statu salvabili*, put into a capacity of Salvation; but without the application hereof *Peter* could not be saved, nor any man in the world: *Habet quidem Christi Sanguis in se, ut omnibus prosit; sed si non bibitur, non medetur*: This is the Doctrine of the learned and holy men now with God, Bishop *Usher*, and Dr. *Davenant*, and of this you have many pious and reverand Divines

See Bishop Vshers judgment concerning the intent and extent of Christs death by Dr. *Bernard*

vines ſpeaking in their profitable works: As *Suffragium Collegiale, Artic.* 2 *Theſ.* 3. Dr. *Reynolds* on *Pſal.* 110. pag. 424. Mr. *Cotton* on 1 *Joh.* 2. 2. but above all Dr. *Davenants* Diſſertations *de morte Chriſti*, &c. Art thou not much animated to come to Chriſt, now thou haſt heard Chriſt dyed for thee?

Obj. *Chriſt calls not me?*

Anſw. He calls ſinners, and art thou none? in the tenders of the Goſpel thou art included, and wilt thou exclude thy ſelf then? do not diſpute away the day of grace; ſit not ſtill; Ariſe, he cails thee.

Obj. *I am invited, but I am not worthy to come: Ah poor wretch! I come to Chriſt! I go to hell rather then come at Chriſt: I am unworthy; did ever Chriſt caſt an eye on ſuch a Leper as I?*

Anſw. 1. Though thou haſt no merits, remember Chriſt ha's mercy; was *David* or *Paul* worthy, or Peter more worthy then *Judas*? No, no.

2. Jeſus Chriſt is worthy; though thy birth be impure, thy life ſinful, &c. yet his birth was pure, his life was perfect, his death pretious, his reſurrection glorious, his aſcenſion wonderful, and his interceſſion powerful.

3. Jeſus Chriſt ſays not If any be worthy let him come, but *If any be thirſty let him come. Revel.* 22. 17.

Obj. *But I cannot find my heart willing, O vile heart!* *Anſw.*

Anſw. 1. Does not thy waiting ſpeak thee in meaſure willing?

2. Art thou willing to be damned, to lye and fry in hell?

3. He never found any ſoul willing, but firſt made them ſo: he can make thy unwilling will to become a willing will: as *Auſtin* ſpeaks, *Pſalm.* 110. 3.

Obj. *Tis now too late: I muſt be damned. Eſay*, 65. 20.

Anſw. He is waiting ſtill, that he may be gracious, *Eſay* 30. 18, 19, 20. *He is knocking at the door*; O give him no childiſh, no churliſh, no curriſh anſwer. *Rev.* 3. 20.

2. Do not complain of guilt, and go on to increaſe it.

3. He hath called ſome at the point of death, and why not thee? Let not this be miſunderſtood: O then reſolve, To him will I go, and pray, *Num damnabis pulicem, Sana &c.* Lord, thou haſt kept me out of hell thus long? keep me poor wretch out for ever; my corruptions are too hard for me, but not for thee. I have *Pharaohs* hard heart, *Iſraels* ſtiff neck, but Lord, &c. *Aug.*

2. Humble your ſouls before the Lord in the confeſſion of your ſins and miſeries; do it with ſhame and ſorrow; With weeping and ſupplication ſhall they come, ſaith the Prophet; there are two ſteps to pardoning mercie; this is the firſt, *Prov.* 28. 13. This is neceſſary in order to your

Confeſſio peccati eſt medicina peccati, & vomitus ſordium Animæ.

your ſafety here or Salvation hereafter And, ſirs, lay on load in the aggravating of your ſins in your confeſſions; ſhall I hint at a few? your ſins are not onely againſt the light of God in your conſciences, but againſt the life of God in your hearts, ſins againſt many prayers, promiſes, priviledges, purpoſes, vows, covenants, mercies, judgements, light, love.

Can we lie low enough when we remember theſe things? we were formed of the duſt, and ſhall never lie right but in the duſt; down proud heart, down; yet again.

Our ſins are more horrid and terrible then the ſins of Jews, *Jer.* 18. 13. They ſinned not againſt ſuch clear diſcoveries, full convictions; had they owned Chriſt, would not they have been more faithful in their baptiſmal engagements, more fruitful under Goſpel Ordinances, more thankful for ſuch precious ſeaſons: again, the duties required of us, are not ſo painful and coſtly; their journeys long, Sacrifices coſtly, ours are not ſo.

Shall I ſpeak of Pagans? their ſins diſhonour not God ſo much as ours; they will find ſome better apologies at the great day then we can; truly may they ſay, Lord; we did never know there was ſo much evil in an idle word, we have not believ'd the Goſpel, 'tis true, and 'tis as true Lord, it never ſounded in our ears;

eares; we had not thy Prophets, nor thine Ordinances? Can we say so?

Once more, our sins are greater then the sins of Devils, in some respects at least.

They sinned not against Gods patience, as we have done: they smarted for it as soon as they had sinned.

Nor against the precious blood of Christ, he dyed not for them: Nor against, and after such examples; they were the first that sinned and suffered, but we have seen with our eyes, and heard with our eares, how the wrath of God hath been revealed from heaven, against sinful wretches; Nor against such promises; it was never sayd to them, If ye confess your sins and forsake them, you shall be reduced, and redeemed from torments: Nor against such tenders of Christ and grace, as are dayly made to us: Never against such a rich and full Covenant of grace as we have, &c. Let us not palliate, or extenuate our iniquities, but as that royal Prophet did, so, let us confess and pray, *for thy name sake pardon mine iniquities for they are great*, O that with broken hearts and contrite spirits we could thus beseech and besiege the throne of grace! sure I am, *he will not despise the broken heart*, *Psal.* 51. 17. *he will save the humble person*, *Job* 22. 29.

3. To this humble confession add a real

real reformation; if we do not forgo ſin, God will never forgive ſin; and if no remiſſion, no Salvation; if we regard iniquity in our hearts, though it never break out in our acts, God will not hear our prayers, nor ſave our ſouls: There was never way to heaven but two; Innocency, and Penitency; never any ſoul got to heaven the former way. Repentance and Reformation is a work then in which we are all concerned, to which we are all engaged, not only by Gods command, *Act.* 17. 30. but by Gods own example, for *dedicavit pœnitentiam in ſeipſo*: he who cannot repent, is in Scripture ſayd to repent, to teach us all to repent. Is heaven worth having, or are our ſouls worth ſaving? let us then return to God; *for except we repent, we muſt all periſh. Luke* 13. 3.

4. Shall I cloſe up all with this which is indeed the life of all? believe in the Lord Jeſus Chriſt, and you ſhall be ſaved; this great loſs ſhall be prevented: tis the Counſel given by *Paul* and *Sylas*, *Act.* 16. 31. I can give you no better, I ſhall give you no other: Take theſe conſiderations home with you. I ſhall but mention five.

1. You ſhall be miſerable to all eternity, if you be not admitted into heaven, if your ſouls be not ſaved: There is no middle ſtate or place for ſouls; there is but a paper wall, ſays one, twixt purgatorie and hell; *Origens* Purgatorie, and the

the Popish Purgatorie are vain things; the former was derived from *Plato*; the other was *ante Augustini tempora ignotum*, as *Vossius* shews: the Scripture owns neither of both: where can the soul be but in hell, which is not after its departure from the body, in heaven?

Plato in *Phedone.*

2. There is no Salvation attainable without Jesus Christ. Away then with that law, and light of nature, and power of free will, as sufficient to Salvation; *Pelagius* his errour it was

De sacrâ Scripturâ audaciter pronuntio quod nulla pars ejus realiter hæresi Pelagianæ confistit. Bradw. de C. D. Lib. 2. Chap 31 pag. 604.

Quod satis ad propriam possit conferre salutem
Arbitra libertas, etiamsi Gratia desit.

3. There is no salvation for adult Persons by Christ, without faith in Christ; I speak not now of the Salvation of infants; let us do our duty to them, and leave them to Gods infinite mercy; but of grown persons: without faith it is impossible to please God, to enjoy God: *As many as believe in him, shall not perish, John* 3. 16.

The fourth is this, That faith in Christ will not at all avile us, it will never bring us over to Christ, no nor up to heaven, which is not of a soul-humbling, soul-softning, soul cleansing nature and influence, *Acts* 15. 9. if it be not a true Faith, it will never advantage us.

Quis

Quis vitæ æternæ veros acquirere fructus,
De falſa virtute poteſt?

5. The laſt is this; That faith which is not according to the Tenour of the written word, which is the ground of Faith, is not true, 1 *Cor.* 15. 14. *John* 7. 38. It concerns you all then, yea it infinitely concerns you to take heed how you believe, as well as how you live: Many make to themſelves a faith of their own, and an heaven of their own, and that faith is enough to bring them to that heaven; a falſe faith will bring them to a falſe heaven; 'tis a real, right grounded faith onely which brings a ſoul to the haven of true happineſs, to Gods heaven; tell me if you can of one ſoul that miſcarried everlaſtingly by believing in Jeſus Chriſt, or in a truſting way! *Mark* 16. 16. Beleiving in Jeſus Chriſt, will ingage hell and all in hell, and the great agents for hell againſt you, and you can expect no other; but thus doing, you engage God and all in God, his juſtice, power, truth and mercy for you, and all theſe ſhall fail if you ſink down for ever into hell; do you believe, ſirs, or do you not? Do you believe? increaſe your faith, ripen it to a full aſſurance; when once your ſoul's have attained this, I dare aſſure you no ſmall afflictions from God,

no

no ſmall afflictions for God can quench your affections to God, or keep you at a diſtance from God; you will then finde more in God, then you can loſe for God; you will then live above, in the upper region where you ſhall find or feel no ſtorms: reproaches ſhall not wound you, death ſhall not diſmay or diſpirit you; Lord, now let thy ſervant depart in peace; O when ſhall I come and appear before God? this will be the language of your ſouls, when others ſhall be taken away in their unbelief to endure the evils to come; you ſhall ſee you are taken away from the evil to come.

Do not you believe? Then you muſt work with more diligence, and wait with patience; I have diſcovered how in ſome other diſcourſes; O this is a noble grace; the grace of faith lays up for Chriſt, the grace of love lays out for Chriſt; the grace of faith fetches Chriſt in to the ſoul; the grace of love carry's the ſoul out and up to Chriſt; the grace of faith receives all from Chriſt, the grace of Love returns all to Chriſt. Go without theſe graces, and go without heaven, *Heb.* 3. *ult.* they, *viz.* the Jews could not enter in becauſe of unbelief; and can you think ye? See *Joh.* 3. and 36. verſe. The wrath of God abides on ſuch, and for ſuch; I would not leave you thus, nor would I for all the world

that death ſhould find you thus, ſhall not the Miniſters of Chriſt, the mercies of Chriſt, nor the promiſes of Chriſt, nor the Command of an All-gracious, All-glorious God prevaile with you? I would not diſcourage the weak, but I muſt awaken the ſecure; Know it then;

God commands you to believe, 1 *Joh.* 3. 23. he hath not loſt the power of commanding you to believe, though you have not power in your ſelves of obeying his commands; the Goſpel is preached to you, the command concerns you; Devils are not under this command, but you are.

Jeſus Chriſt can enable you to believe, *Heb.* 12. 2. he is the Author and finiſher of faith; *Adam* indeed in innocency could not believe on Chriſt for Salvation; ſuch an act and Object was unmeet to that primitive ſtate; but you may, and if the fault be not your own, he will for any thing you or I know work it in you; tis true man cannot believe, and tis as true man will not believe, *John* 5. 40. *Ye will not come unto me*, that is, *believe in me, that ye may have life*: But he who made the deaf to hear, the dumb to ſpeak, the dead to live, can enable you to beleive and live.

Not to believe in Chriſt is a complicate, complex evil; tis the *Summum genus* of ſin, a ſin-cheriſhing, ſoul-miſchiving ſin, tis *peccatorum maximum circa mores*, as *Aquinas* ſpeaks; againſt the preface

face of the moral law, and all the Ten words too, as *Estius* speaks.

Tis a sin against the greatest love that ever was manifested to the world. *John* 3. 16. *Ephes.* 2. 4. Against the greatest wisdom in the world; all the Angels in heaven could never have found out such a way for mans salvation: you are involved in misery, but I will have mercy on you, says the Father; Christ shall be your Saviour, he shall dye for you, in him shall ye trust: I am content, says Jesus Christ; and will you not believe? in a word, if you hold on in this state, your unbelief will render you unserviceable to Christ while you live, and unsavable by Christ when you dye; an unbelieving soul hath the black brand of a damned, or damnable wretch upon it, and is in a sense in hell already.

I have thus dispatcht what I intended concerning this precious Text, which is it self a full and pertinent Sermon: *Plutarch* reports of *Marcus Cato* that he never declared his opinion in any matter in the Senate, but he would close it with this passage, Methinks still *Carthage* should be destroyed: shall I say, methinks the soul should be most minded, and its Salvation most regarded: let us not do as *Glaucus* did, who gave in his change of Armour with *Dimedes*,

Χρύσεα χαλκείων ἑκατόμβοι ἔννεα βοῶν

Curets of Gold for thoſe of Braſs that did
on Diomed *ſhine,*
One of an hundred Oxens price, the other
but of nine.

I have read of a *Dominican* who met a woman with fire in one hand and water in the other; he asked her what ſhe would do with thoſe contrary Elements? to whom ſhe thus replyd; with this fire I would burn up heaven if I could, and with this water I would quench the flames of hell if I could, that ſo God might be loved purely, onely for himſelf, not out of hopes of heaven, or for fear of hell. Shall we reſolve upon it firs to love God and Chriſt for their incomparable excellencies, heart taking beauties, or love Jeſus Chriſt upon the account of our ſouls, or our ſouls upon the account of Chriſt who ſhed his moſt pretious blood for their redemption and Salvation!

A learned interpreter writting upon the book of *Job*, and reviewing his Commentary, put a period to his work, ſaying; Ah if this holy man were alive again to read over this my rude eſſay, it would be the greateſt of all his troubles or afflictions; When I obſerve the blots and blemiſhes, the many deformities, upon the face of this performance, I cannot but pray, Lord enter not into judgment

with

With thy Servant; or say with *Austin*, *Coram te Domine est firmitas & infirmitas mea; illam serva, istam sana; coram te est scientia & ignorantia mea, &c.* before thee Lord is all my strength, my strength is weakness, my wisdom is foolishness, and my light darkness, but thou canst heal and help, and wash away all imperfections, in and by the blood of thy dear son; or as *Gualther* closeth up his Commentary upon the minor Prophets, so shall I my discourse on this choice and precious Text;

Si male quid dictum est, hominem dixisse memento;
Si bene quid Dixi, gloria, Christe, tua est.

Or thus if you please.

O Anima infælix; Terræ cur munera quæris?
Te sibi, te cælo condidit ipse Deus.

Et potes insanos mundi præferre tumultus
Æternæ paci, lætitiæq; poli?

Omnia Succedant conceptis consona votis,
Non satiant {*Oculos* / *Animos*} *vix data deficiunt.*

Proh, pereat quicquid gemmarum, quicquid & auri,
Dives Arabs, Gangis potor, & Indus habet.

Militiæq; gradus, protectorumve facessat
Purpura, seu quicquid suggerit Ambitio.

Proh, pereat mundus, pereat malesuada voluptas:
Te sine, Christe, gravi dulcia felle madent.

Ω μέλεοι θανάτοιο βροτῶν γένος, ὡς ῥα κακοῖσι
Δαπτόμενοι, μανίῃ τερπόμεθ' ἠμετέρῃ !

O miserum mortale genus, quod mole malorum
Atteritur, proprio gaudet & interitu !

Dic mihi quid melius quam puras tollere palmas,
Hasq; dare ætherei legibus usq; Dei ?

Nil melius sane, plano quam figere calle,
Non super has spinas saxave dura, pedes.

Est mihi mens duplex, una est bona, recta sequetur;
Altera mens rursum prava, sequaxq; mali.

Illa dei semper jussis obedire parata est,
Hæc tamen in tenebras me trahit, Alme Deus.

Καὶ φιλέει κώμας τε. καὶ ἔρθεα, καὶ κόρον αἶνον,
Ἔργων τε σκοπὸν ἄκρα κερδοσύνας.

Aſt illam oblectant cæleſtia ſola, deumq;
Unum habet, in quo ſpes fixerat illa ſuas.

Et vilem tantum reputat præſentia fumum,
Commoda, quæ ſubſunt caſibus innumeris.

Ergo gemo, & regem obteſtor, qui cuncta coercet
Imperio, & recto pondere cuncta librat,

Ut pars deterior meliori cedat, ut æquum eſt;
Hoc utriq; magis namq; ſalutiferum.

Pro lecto mihi ſunt paleæ, pro tegmine Saccus,
Et madidus lachrymas pulvis ob aſſiduas.

Parce precor cuſtos hominum, mihi parce precanti,
Et tua, Chriſte, tuum dextera ſalvet opus.

Te mihi redde prius quam triſtis cedat ad umbras
Spiritus; ah tutum lux tua pandat iter !

Βλέψον θύμε ἄνω, χθονίων ἐπιλήθεο πάντων;
Μηδέ σε νικήσῃ πρὸς κακότητα δέμας.

Erige te mea mens, capiat te oblivio mundi,
Ne trahat in vitium te male blanda caro.

Te sine, Christe, bonum nil est, nec amabile quicquam;
Tu mihi pax cordis, tu mihi sola salus.

Fac precor ut recolens noctesq; diesq; requirat
Te mea mens unum, cogitet, optet, Amet;

A culpis averte meis pater optime visus,
Tolle meas noxas, dedecorisq; notas.

Quicquid & hoc falsi videas, Deus Alme, libello,
Et nævos omnes σφάλματα *tolle suos.*

Exleges pietatis iter mea Scripta docebunt,
Perq; tuas pergent me monitore vias.

Λῦσον ἄναξ, λῦσον χριστὸς χθονίων ἀπὸ δέσμων,
Καί με χοραστασίην τάξον ἐς οὐρανίην.

FINIS.

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